

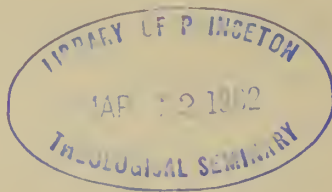
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1898



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[PRICE ONE PENNY.

### THE STORY OF THE YEAR.\*

"WHO knoweth whether thou art not come to the kingdom for such a time as this?"—ESTHER iv. 14.

"Behold, I have set before thee a door opened, which none can shut."—REV. iii. 8.

THAT we live in stirring times and that the future course of history will be profoundly affected by the events and movements of to-day are truisms which, though familiar, need to be emphasised and enforced. Especially is this true as regards the race of man as a whole. The great world, as our fathers called it, is now in such close interdependence and contact that its very area seems to be contracting and the distant daily brought nearer. Men look upon the world with new interest. They know its value as never before, and on every hand one reads or hears of comprehensive schemes for its development. Sovereigns, statesmen, military officers, naval commanders, civil administrators, chambers of commerce, merchants, travellers, scientists, learned societies, and even the common people of various nationalities, are one and all devising plans for the world's subjugation, and in different directions are keenly intent on making large sections of it their own. The literature and the current talk of the day alike illustrate this marked characteristic of the closing years of the nineteenth century. *Largeness of opportunity* is its dominant note.

\* The third report of the second century of the Society, republished here by request of the General Business Meeting of Members.

In the presence of such a crisis and trend of the age, how momentous become the questions: "What is the attitude, what the action of the churches

of Jesus Christ? Are they also alive to THE CHURCHES. what is going on? Are they faithful to their trust? Are they, too, bracing themselves

for larger undertakings in the name of their Lord? These are questions that must be asked; and one is thankful to note that the answer is more encouraging than it once was; that, speaking generally, the outlook in this respect is hopeful. Not that the zeal and generosity of Christian people is at all commensurate, either with their obligation to Christ, on the one hand, or with their indebtedness to men on the other; not that all who "profess and call themselves Christians" are loyally obeying Christ's command, and either personally going or vicariously sending to "make disciples of all the nations": no, not that we can honestly state that; but that we can truthfully say that a growing number of Christ's people are realising more and more clearly the responsibility laid upon them by their Master, and are experiencing more and more fully the joy of fellowship with Him in the great enterprise of bringing the nations unto God. For every indication of growth and progress towards such a conception of duty and privilege we cannot but be thankful. For while it is perfectly legitimate for the Christian man to sympathise with many of the lower, more secular, and more material aims and plans of his fellow-citizens respecting other nations and the ways in which their power may be utilised or their needs met, he is disloyal to his King and sacrifices his own high preroga-

tive if he fails to look at the nations in the light of Christ's great purpose. "Them also I must bring," said Jesus, when speaking of those "other sheep" which are "not of this fold"; and the measure of the disciple's resemblance to his Lord will be determined by the intensity of a like resolve to "bring" those "other sheep" within reach of the Good Shepherd's voice. To give the nations wise and righteous government is a noble task; to extend commerce, education, and the benefits of civilisation is worthy of all praise; but the supreme duty of the Christian is to share with his fellow-men everywhere the blessings of salvation, to proclaim the gospel of God's love and grace throughout the world, and to bring the entire human family to the knowledge of Christ. Foreign missions are the outcome and expression of this conviction. They need no defence, no apology, unless, indeed, it be for the still sadly limited extent of their resources and operations. Foreign missions owe their existence to Christian enlightenment, to a sense of duty, a feeling of adoring gratitude, and a yearning to impart to others the blessedness they themselves have known, by which, in their better moments, the hearts of all God's true children are moved. Having "freely received," they regard it as both a joy and an obligation "freely" also "to give"; and as in the general set of the current of contemporary opinion and feeling, so too, in the special purpose which the servants of Christ keep before them, largeness of opportunity must be the overpowering impression.

As one of the oldest and most experienced missionary organisations of modern Christendom, the London Missionary Society—now completing the third year of its second century of service, with a rich and impressive history behind it, a weighty burden of responsibility resting on it in the present, and a vivid apprehension of great openings and of distinct summons to yet wider and larger operations in the immediate future—has once again to give an account of its stewardship. The trust it has received and holds, through the goodwill and confidence of its supporters and generous friends throughout the United Kingdom and the Colonies, is one of no mean order. To spread the knowledge of Christ among heathen and other unenlightened nations is the Society's special charge and obligation—and that by a union of Christians on a broad catholic basis, which concerns itself not on introducing special forms of church order or government, but solely on making known the glorious Gospel of the blessed God—and it owes it no less to itself than to its friends and constituents, frankly to tell the story of its work, boldly to point to open doors and faithfully to direct attention to urgent calls for reinforcement and extension.

#### PROMINENT FEATURES OF THE YEAR'S RECORD.

In the history of the past year two prominent features of

the Society's work at once arrest attention. The first of these is the EXTENSIVE VISITATION OF FIRST PROMINENT MISSION STATIONS which has been carried out. In the Report issued a year ago, IN THE YEAR'S the departure of the Rev. R. Wardlaw HISTORY. Thompson, the Foreign Secretary of the Society, and of Mr. W. Crosfield, J.P., of Liverpool, as his colleague, was duly chronicled. The arrangement made by which Mr. Evan Spicer, J.P., of London, would take Mr. Crosfield's place for the Madagascar section of the tour was also announced. Recent changes seriously affecting the missions in Matebeleland and Bechuanaland, and the urgency of certain questions affecting them that required examination and settlement, led to the addition of South Africa to the original programme.

Looking back upon what the deputations actually accomplished, one cannot fail to be impressed with the extent of ground they covered in a short time. The facilities of modern travel and intercommunication are strikingly illustrated; and where the ordinary lines of steamers were not available, the children's vessel, the s.s. *John Williams*, admirably met the needs of the situation. The month of April and the greater part of May were spent in New Guinea waters, cruising along the south-east coast of that immense island. From Kwato, at the extreme east, to Saguane, on the island of Kiwai, at the mouth of the Fly River, station after station was visited. Then the entire staff of missionaries were gathered together for prolonged conference with the Board's representatives and messengers, and everything affecting the Mission was thoroughly overhauled. All present felt it to be a unique occasion; and thanks to the possibility of accurately estimating the whereabouts and engagements of the deputation, intelligent and earnest prayer was constantly offered for them during that New Guinea cruise by a wide circle of interested and sympathising friends at home and in mission stations abroad.

The visitation in New Guinea completed, the *John Williams* conveyed Mr. Crosfield and Mr. Thompson eastwards across the Pacific through Western to Eastern THROUGH THE Polynesia. First the Loyalty Islands, PACIFIC. where the Society still has one missionary successfully labouring; then Erromanga, in the New Hebrides—an island painfully notorious as the scene of missionary martyrdoms, but where at last the Presbyterians are now making way; next Fiji, a field in which Wesleyan missionaries have won signal victories over cannibalism and heathen degradation; following that the isolated little island of Niué, whose progress has for many years so much delighted us; afterwards Cook Islands—



Rarotonga, Aitutaki, and Mangaia—a group associated with some of the most honoured names of South Sea Island history; and last, the large and populous Samoan group, were in succession visited, the last part of May and the whole of June and July being devoted to the round. After coming into close contact with the raw material of heathenism in New Guinea, the deputation had an opportunity of appraising the value of what two, and in some instances three, generations of missionaries and native Christians had by means of the Gospel succeeded in making of similar material in the Pacific. They also gained valuable knowledge of the present conditions of Polynesian life, and an insight into the special needs of the islanders, under the greatly changed conditions; and they came away deeply impressed with the value of the work done, and with the possibility and necessity for enlargement and immediate development of the Mission. At the beginning of August the happy co-partnership of Mr. Crosfield and Mr. Thompson was terminated, the former coming home through America, the latter returning to Anstralia, and proceeding thence, *via* Ceylon and Mauritius, to Madagascar.

On reaching Australia, the Foreign Secretary resumed the conferences with the Colonial auxiliaries to which his colleague and he had previously devoted every available hour before starting on their voyage to New Guinea and the Pacific. By means of these conferences they had had the great satisfaction of learning the absolute loyalty of the Australasian churches to the old Society, and their determination to maintain the connection. They also gladly recognised the existence of a strong desire to undertake enlarged responsibility in co-operation with the Society, yet under its complete control; and it was to develop and mature plans for securing these ends that Mr. Thompson entered upon fresh consultation and discussion. Negotiations were carried a few steps further, and a joint gathering of representatives of all the Colonies was held at Adelaide for preparing a scheme for united missionary action. This is now being discussed by the auxiliaries, and will soon be submitted to the Board.

In the meantime Mr. Evan Spicer, who left England in July, had been spending several weeks in South Africa, and had held an important conference at Mafeking with the missionaries. Cross-MADAGASCAR. ing to Mauritius, he met the Foreign Secretary there on September 29th. The same evening they started together for Madagascar. Their mission to that island was undoubtedly the most responsible, critical, and momentous section of the entire tour. October, November, and the greater part of December were

spent in journeying to and from the coast to the capital, to and from the Betsileo country, and in interviews with the Governor-General and other French officials, with the representatives of the Paris Missionary Society, the members of the Friends' Mission and the Norwegians, and, above all, with the sorely perplexed band of the Society's own missionaries, whose work had been so seriously broken up or restricted. If for other portions of their journey the deputation was upheld by the prayers of God's people, most emphatically was that the case during their stay in Madagascar. The deep and widespread interest in that island was strikingly manifest; prayer was continually offered on its behalf, and in the report of their visit which the deputation has furnished we have abundant evidence that those prayers were graciously and wonderfully answered. God was better to us than our fears. Much of the work the Society has been doing in His name is happily still to be carried on; and even in Madagascar, from which a few months ago it seemed as if the Society was about to be cruelly excluded, in certain specific directions there is some prospect of extension.

Leaving Madagascar the third week in December, Mr. Spicer came straight home, while Mr. Thompson made his way back to Mauritius, and from there took steamer to South Africa. Landing at Port Elizabeth, he paid a brief visit to Hankey, went on to Cape Town, and, after completing his preparations for a journey northwards—this time by rail—travelled first to Matabeleland, and returning by way of the Bechuanaland stations, finally held a prolonged conference at Vryburg with the missionaries who had assembled there to meet him. Respecting South Africa, too, Mr. Thompson is hopeful, and he has returned home pledged to recommend a vigorous policy of advance.

On the 30th of March he sailed for England, where he arrived, on Friday, April 15th, in health and strength after an absence of fifteen months and a journey of 50,000 miles. The FOREIGN Board accorded a hearty welcome to his colleagues who had preceded him, and with even intensified cordiality and appreciation of the great service rendered to the Society by his extensive tour did the Directors welcome the Foreign Secretary himself. They realised, and did not hesitate to express their conviction, that not only will they themselves be greatly assisted in shaping the Society's action respecting the missions Mr. Thompson and his colleagues have visited, but that the constituents of the Society also will be stirred and encouraged by the story he has to tell, and thus a new and powerful opportunity be given for quickening their interest in the Society's manifold and ever-expanding operations.

In addition to the deputations sent out by the Board, other visits to mission stations have been paid, from which the Society will undoubtedly be the gainer. Mr. Stephen Massey, of Manchester, ex-chairman of the Board, spent the winter months in an extended journey through the Society's Indian stations, greatly cheering the hearts of the workers by his kindly sympathy and encouragement, in the same way as a few years ago he cheered the hearts of their brethren in China. To a more limited extent, Mr. S. D. Wills, of Bristol, visited mission stations in India; while Mr. Arnold Pye-Smith, of Croydon, has been round the world and lost no opportunity for examining the work which missionaries, especially those of the London Missionary Society, are doing. The Society is to be congratulated on the knowledge of its operations thus gained by personal inspection and available for future use. Even more earnestly still is it to be congratulated on the testimony borne by these visitors from afar as to the solidity and value of the work itself. Gladly and without reserve the missionaries gave every facility for thorough examination. To have sympathetic friends asking intelligent questions respecting their methods and plans was in itself a stimulus and joy; and now that on their return home these same friends are speaking favourably, even enthusiastically, of what they were privileged to witness, their thankfulness will be greatly enhanced.

The *second* prominent characteristic of the year's history was the STEADY PROSECUTION AND CONSOLIDATION OF EXISTING WORK.

SECOND PROMINENT CHARACTERISTIC OF THE YEAR'S HISTORY. Definitely and deliberately determining at the very commencement of the new Board's term of office to make this their policy for the new year, the Directors fearlessly carried it out. Their resolution was expressed in the following terms:—

“1. The Board, having at the commencement of another year's work carefully reviewed the entire situation of the Society, and having listened to detailed statements from the secretaries describing the position both abroad and at home, desires to record its devout thankfulness to the Lord of the Harvest for granting to the Society so great a measure of success, and for giving it such ample opportunities for delivering the Gospel message to people who have not yet heard it.

“2. Further, the Board, though feeling that, for the present, it is precluded from entrance upon new work, is convinced that its manifest duty is efficiently to maintain all existing missions, and accordingly resolves, in humble dependence upon the help of God, loyally to support its missionaries in every reasonable endeavour, effectively and vigorously to promote the work for which the Society is already responsible.

“3. Clearly recognising that this resolution will necessitate an expenditure considerably in excess of the present income, but confidently hoping that the constituents of the Society will heartily endorse the action of the Directors who represent them, and will accordingly during the year make every possible effort, even to the point of sacrifice, to provide the necessary funds, the Board hereby appeals to the churches to take steps for providing the enlargement of income this involves, so that, with an increased actual income, it may have no hesitation in carrying forward the great work which opens abundantly before it, especially in India and China.

“4. The foregoing decisions being intended to apply solely to the year of the Society's work now entered upon, the Board reserves the right at the beginning of next year again to review the Society's position; but for the present year, at least, the Board determines energetically to prosecute the existing work of the Society, confident that in doing this it is following Divine guidance, and may consequently anticipate Divine blessing.”

Since the inauguration of the Forward Movement considerable additions had been made to the staff of missionaries, but many of the reinforcements thus despatched to the front were inadequately equipped for the service they were expected to render. Buildings, native helpers, and other necessaries were still unprovided. Moreover, the outlay incurred in sending them out, and in meeting the cost of their maintenance, had crippled the Board's power to make corresponding grants to the district committees of missionaries for efficiently prosecuting and developing work already in hand. In some directions the grants had actually been reduced, in others they had been kept at the old level, notwithstanding the growth and progress of the missions. The Directors felt that the time for remedying this had come. A commencement had been made during the previous year. Now they must go further. To launch out upon new ventures they saw would be rash; but they were prepared energetically to prosecute existing work, and loyally to stand by their missionaries in all reasonable requests for grants. The policy thus formulated and adopted was steadily adhered to throughout the year. The two committees entrusted with the foreign side of the Society's responsibilities—known as the Eastern and Southern Committees—whilst carefully examining every request for money, did not hesitate to recommend all grants that met with their full approval, and as the result the Society has the satisfaction of knowing that, though the staff of missionaries remains unchanged, their efficiency has been augmented, and the grants for buildings, education, and native agents which the Directors have made have greatly cheered the hearts and strengthened the hands of the brethren and sisters in the field.



THE HOME SIDE OF THE WORK.

The Society, it has often been urged, exists for missionary effort abroad. That alone is its *raison d'être*. But of necessity it has to organise and conduct extensive operations at home. It is the living channel by which earnest conviction and ardent purpose flow from enlightened Christian souls and communities in this country to less favoured races still ignorant of Christ's Gospel in other lands. Further, it is the mouthpiece through which the needs of the heathen world are made known, and messages sent back from the Church's representatives who are bearing the brunt of the battle at the front. Consequently the Society has a grave duty to discharge in keeping its constituency well informed both of what is being done and of what yet remains to be done. In discharging that obligation it must perseveringly and persistently keep the claims of the work before people's minds, sometimes, unfortunately, in spite of protest and objection; for in the rush and self-centred character of modern life, nothing is easier than to lose sight of any but the nearest and most obtrusive objects.

In the Report for last year considerable prominence was given to the home side of the Society's operations, and mention made of a variety of administrative details and methods for increasing interest, imparting information, and adding to the income. Little of a novel kind has to be reported now, except that the plans then described are being steadily developed and carried out. Missionaries at home on furlough, Directors, and other friends of the Society—among whom those recently back from their deputation tours deserve special mention—have rendered ungrudging service in addressing Sunday congregations, speaking at public meetings, lecturing, and talking to children. Lantern slides, curios, maps, scrolls, and similar apparatus are more freely used than ever. The Home Secretary endeavours to keep in close touch with the constituency throughout the United Kingdom, and his correspondence with ministers, officers of auxiliaries and subscribers is continually growing heavier.

In consequence of the continued absence of Mr. Thompson, the arrangements announced a year ago remained in force. Miss J. M. Baggart and the Rev. G. A. Shaw relieved Mr. Cousins, the former of most of his editorial duties, the latter of his business superintendence of the production and distribution of literature, and thus left Mr. Cousins free to devote himself almost exclusively to the work of the Foreign Office.

The two monthly magazines—the *Chronicle*, which has

to serve the twofold purpose of an official organ and a popular periodical for adults, and *News* from *Afar*, which rejoices in freedom from official sobriety, and caters in a delightful way for its young readers—are both received with favour. Evidently they are appreciated where known, but their circulation ought to be doubled or trebled. The New Year Offering Prize Volume, kindly written by Miss Sarah Geraldina Stock, has proved a most acceptable book, and, like its predecessor, has been translated into the Welsh language. An issue of cheaply-bound copies of the Rev. C. Silvester Horne's "Story of the L.M.S." met a need, and an encouraging sale was the result. Pamphlets and leaflets of various sizes, type, and design were published as usual—indeed, there is a growing demand for all such publications. A Service of Song and a new and effective pictorial design for brightening the old-fashioned, yet still greatly needed and ever useful missionary box must not be lost sight of. The latter is a distinct improvement on the one it supersedes, and the former will help to pass a pleasant evening and at the same time to foster missionary interest.

An important alteration was made at the end of 1897 in the management of the Watchers' Band, the Prayer Union of the Society. Mr. Liddiard, to whose untiring devotion as its honorary secretary the Band owes so much, carried out an intention which once before he had intimated, and resigned his office. He did so on the ground that, in his opinion, the Band would never attain to the thorough efficiency and usefulness of which it was capable until it was made an integral part of the Society's organisation by being brought under the control of one of the secretaries. Recognising the force of Mr. Liddiard's argument, the Board accepted his resignation, but with very great regret, and in doing so, placed on record its high appreciation of the services Mr. Liddiard had so unsparingly rendered in organising and carrying on the work of the Band for a period of five years, and assured him of its gratitude for his unremitting efforts on the Band's behalf. Subsequently the suggestion made by Mr. Liddiard was acted upon, and the Home Secretary asked to take the general oversight of the Watchers' Band. But it was felt that this was not enough. In order to secure for this Prayer Union that careful, sympathetic, and constant attention that its very nature and function demand, and in the hope of yet further extending and augmenting its usefulness, steps were taken for securing a secretary specially fitted, in co-operation with the Home Secretary, to carry out this intention. After much anxious and prayerful thought the Board asked Miss J. M. Baggart to undertake the office, and, in deference to what she felt to be the call of duty, Miss Baggart consented. She will enter upon her new work at the beginning of July, and the Directors would

bespeak for her the sympathy and prayers, not only of all Watchers, but of the many friends of the Society who remember it in prayer, though they may not yet have formally joined its Prayer Union.

#### WAYS AND MEANS.

Notwithstanding the impressive discrepancy between expenditure and income revealed by the accompanying balance-sheet, and the lesson it teaches, that document contains features of a reassuring and encouraging character. The means necessary for carrying on the enlarged operations which the Society commenced seven years ago, and this year brought appreciably nearer maturity, have thus far been provided in part only. *About half the amount asked for has been given.* An advance in the right direction has again to be thankfully noted. But additional efforts have yet to be made in order to secure the entire sum required. In round figures, the Society spent last year £12,000 more than its ordinary income could meet. Two extraordinary and exceptional items, it is true, reduced this excess to about £8,000—viz., a payment on account of land sold in Samoa, and a much larger payment made by the French Government on account of buildings in Madagascar. Such exceptional, and, in the latter case, undesirable sources of revenue must be placed in a category by themselves, and cannot be regarded as permanently affecting the situation. The main fact indicated by the balance-sheet, therefore, is, that the Society still requires *an additional regular income of £12,000 a year* to bring it abreast of its accepted and admitted responsibilities.

Coming to details, it will be convenient to reverse the usual order, and begin with expenditure, for the balance-sheet shows on the face of it that the expenditure has been the dominating factor. Omitting the £24,257 0s. 7d. raised and appropriated at mission stations and outside the Board's jurisdiction, omitting also further contributions of £1,328 18s. 4d. to the Indian Famine Fund, and a sum of £159 10s. 1d. for sundries invested—all of which appear on both sides of the account—the expenditure of the year amounted to £133,951 2s. 7d. This was £5,229 14s. 8d. in excess of the previous year, which was due chiefly to increased expenditure in Central Africa and India, especially South India. The initial outlay incurred in largely reinforcing the depleted and disorganised mission upon Lake Tanganyika, with the cost of providing suitable house accommodation for the new arrivals, several of whom were accompanied by their wives, accounts for nearly half the amount. The rise in value of the rupee, in which all the Society's Indian payments are

reckoned, and the steady application to the Indian stations of the principle adopted by the Board for the guidance of its committees at the commencement of the year, by which provision was made for efficiently carrying on the work, accounts for most of the remainder. But there was enlarged expenditure also in South Africa, in the South Seas, and in New Guinea.

Towards this outlay of £133,951 2s. 7d. the ordinary income—viz., general contributions, legacies, and dividends—yielded £117,073 9s. 4d. A sum of £4,050 was realised from investments, previously made from the Centenary Fund for that purpose, to defray the cost of new mission buildings, and £170 from the Central China Special Fund; besides which £4,491 18s. 3d. came to hand unexpectedly, as already stated, for the sale of land in Samoa and for buildings relinquished in Madagascar. This still left a deficit of £8,165 15s., and to this the accumulated deficits of 1896 and 1897 had to be added, making a total of £16,017 10s. 2d. But as £4,427 17s. 9d. had been received during the year for the Centenary Fund, and as a balance of £3,173 0s. 2d. over and above the £25,000 originally set aside from the Centenary Fund as a permanent working fund was available, the Board felt at liberty to treat these two amounts as income, and so was able to reduce the adverse balance to £8,416 12s. 3d.

It is when we analyse the sources of income that the encouraging features of the balance-sheet appear; and although it may be depressing again to start the new year with a large adverse balance, there are cheering signs of advance which must not be lost sight of. Some items indeed brought in less, especially legacies, which, though quite up to the average, were £3,285 4s. 5d. lower than in 1897. The hopeful aspects of the position are threefold. First in importance is the rise of £1,751 2s. 2d. in general contributions. These have long been regarded as the most reliable indication of living interest in the work. In addition to this, the effort made in the last few weeks of the financial year brought in £3,423 1s. 9d., and gave a fresh impetus to the funds. Included in the general contributions there was an increase of £712 18s. 1d. for the Self-Denial Week, which had been steadily declining since the first year of its adoption. This is surely a good sign. Lastly, the children have again done nobly, and by raising £7,725 10s. for the New Year Offering, in addition to the large sums collected in Sunday-school and family missionary boxes, have once more laid the Society under deep obligation.

The Directors felt fully justified in drawing upon their reserves to reduce the deficiency, and the stability of the



**Dr. BALANCE-SHEET (INCOME AND EXPENDITURE), 1897-8. Cr.**

|  |                     |
|--|---------------------|
| To—  |                     |
| <b>1. Contributions:—</b>  |                     |
| (a) *Subscriptions, Donations, and Collections .. .. .   | £95,151 11 4        |
| *Do., Colonial and Foreign Auxiliaries (besides £1,043 0s. 3d. included in the Centenary Fund below) ..                                    | 4,687 18 11         |
| *Do., Mission Stations .. .. .   | 843 19 1            |
|  | <u>£100,683 9 4</u> |
| Do., do., locally appropriated (Madagascar figures wanting) .. ..  | 24,257 0 7          |
| (b) *Legacies .. .. .  | £11,546 12 1        |
| Do., Colonial and Foreign Auxiliaries .. .. .  | 50 10 0             |
|  | <u>11,607 2 1</u>   |
| <b>2. Dividends .. .. .</b>  | £3,361 11 6         |
| Do., for Special Objects .. .. .   | 1,331 6 5           |
|  | <u>4,692 17 11</u>  |
| + Income for 1897-8 .. .. .  | £141,320 9 11       |
| <b>3. Indian Famine Fund .. .. .</b>   | 1,328 18 4          |
| <b>4. Received for Investment on Account of:—</b>  |                     |
| (a) Legacy to perpetuate Subscription (further) .. .. .  | 11 5 7              |
| (b) "Evans' Scholarship Fund" .. .. .  | 20 0 0              |
| (c) "Buildings' Accumulation Fund" ..  | 66 5 0              |
| (d) Memorial Hospital Fund, China ..   | 11 10 11            |
| (e) Female Medical Mission, China .. ..  | 35 0 0              |
| (f) Central China Special Fund .. .. .   | 15 8 7              |
|  | <u>150 10 1</u>     |
| <b>5. Investments realised on Account of:—</b>   |                     |
| (a) Centenary Fund, to provide for certain expenditure on Mission Buildings ..   | 4,050 0 0           |
| (b) Central China Special Fund .. .. .   | 170 0 0             |
|  | <u>4,220 0 0</u>    |
| <b>6. French Government, on Account of Buildings in Madagascar .. .. .</b>   | 3,786 7 8           |
| <b>7. Sale of Property in Samoa (representing Samoan Contributions and Interest) taken as Security for Unpaid Draft on account .. .. .</b> | 705 10 7            |
| <b>8. Appropriated from Centenary Fund — to reduce Deficiency:—</b>  |                     |
| (a) Amount received in 1897-8 .. .. .  | 4,427 17 9          |
| (b) Realised from invested Working Fund ..   | 3,173 0 2           |
|  | <u>7,600 17 11</u>  |
| <b>Balance against the Society .. .. .</b>   | 8,416 12 3          |
|  | <u>£167,548 6 9</u> |

|   |                     |
|---|---------------------|
| By—   |                     |
| <b>1. *Expenditure for 1897-8:—</b>                               |                     |
| (a) Payments by Treasurer in London &c. £133,951 2 7              |                     |
| (b) Raised and appropriated at Mission Stations (see Dr.) .. .. . | 24,257 0 7          |
|   | <u>£158,208 3 2</u> |
| <b>2. *Indian Famine Fund .. .. .</b>                             | 1,328 18 4          |
| <b>3. Sundries Invested (See Dr.) .. .. .</b>                     | 159 10 1            |
| <b>4. Balance brought forward:—</b>                               |                     |
| Deficiency from 1895-6 .. .. .                                    | 3,365 5 8           |
| Do., from 1896-7 .. .. .  | 4,186 9 6           |
|   | <u>7,851 15 2</u>   |
|   | <u>£167,548 6 9</u> |

\* Of the amount received in 1896-7 and 1897-8 £1,796 0s. 10d. is still in hand, and will be used for the support of orphans and similar purposes.

**Dr. CENTENARY FUND, 1897-8. Cr.**

|  |             |
|--|-------------|
| To—  |             |
| Contributions received during 1897-8 .. .. . | £4,427 17 9 |

|  |             |
|--|-------------|
| By—  |             |
| Appropriation to the Society's General Account, to reduce Deficiency .. .. . | £4,427 17 9 |

\*Included in these amounts are the following Contributions for special objects, &c.:—

|  |                    |
|--|--------------------|
| a. China .. .. .                                       | £4,816 0 0         |
| b. India (includes Legacies £952 4s. 5d.) .. .. .      | 8,176 17 8         |
| c. Madagascar .. .. .                                  | 597 19 0           |
| d. Africa, South .. .. .                               | 663 15 9           |
| e. Do., Central .. .. .                                | 172 11 0           |
| f. South Seas and New Guinea .. .. .                   | 1,658 4 7          |
| g. Fund for Widows, Orphans, & Retired Missionaries .. | 3,528 11 4         |
| h. New Year's Offerings for Missionary Ships, &c. ..   | 7,725 10 0         |
| i. Self-Denial Fund .. .. .                            | 3,145 15 5         |
| Towards Deficiency .. .. .                             | 3,423 1 9          |
|  | <u>£33,908 6 6</u> |

† See also Contributions on Account of the Centenary Fund and for the Indian Famine Fund—these increase the Total to £147,057 6s.

† See also Indian Famine Fund—the expenditure of this will increase the total to £159,537 1s. 6d.



A GREAT EFFORT REQUIRED. Society is not in any way impaired by their action; but their power in that direction is limited, and the time has evidently come for a new and very determined attempt to augment the regular income in order to

bring to a satisfactory issue the programme of 1891, and to meet the growing demands of the work.

#### CHANGES.

The missionary roll-call contains precisely the same number of names as it did a year ago—261; and yet many changes have taken place, and the list differs materially from the one then published. Seventeen additions were made to the staff during the year, but these were counter-balanced by an equal number of reductions. The China Missions were strengthened by the addition of two clerical, two medical, and two lady missionaries; those in India by two young men fresh from college and three ladies; the Samoan Mission by the appointment of a missionary to take charge of a vacant district and of two thoroughly qualified ladies for work in the Papauta School; the Central African staff by the addition of two married missionaries; and that in Madagascar by the acceptance of an offer of service from Miss Sibree, who for several years had assisted in the work of the Girls' Central School, and is now in joint charge of it. The Samoan Mission was further reinforced by the transfer of the Rev. W. Hockett, formerly of Vonizongo, Madagascar, as a second missionary for the Port of Apia, while the Rev. A. W. Wilson was transferred to British Guiana.

Against these gains, however, corresponding losses have to be set. The first to be taken was Mrs. Chalmers, of Hong Kong. Though not actually affecting the figures now under consideration, by her death the mission and the Society were great losers. Mrs. Chalmers was the niece of one of the most devoted, and, in his day, one of the most influential friends the London Missionary Society ever had, the late Dr. John Morison, of Trevor Chapel, Brompton. She was a woman of quick insight, sound judgment, constant sympathy, and rich mental and spiritual endowment, and was consequently trusted and loved by all who knew her; while as a model helpmeet she had for nearly half a century borne a share in all her husband's undertakings, and in quiet yet effective ways had done much to make his service fruitful of good. Mrs. Chalmers occupied a high and honoured place among missionaries' wives, to whom the Society's debt of obligation is indeed unspeakably great.\* One who stood in the very

\* As these pages are passing through the press the sad news is to hand that Mrs. Macfarlane, of Cuddapah, succumbed to

front rank of missionaries themselves, a veritable "standard bearer," Edwin Lewis, of Bellary, was also called home to God, and the blank his death occasioned it would be difficult accurately to describe.

A scholar and speaker of marked linguistic ability, a master of Telugu and Canarese, and thoroughly conversant with Hindustani too, he would in almost any case have exercised great influence; but when scholarly attainments were supplemented and intensified by spiritual fervour, evangelical earnestness, and a yearning for souls, and were the equipment of a bright, sunny, brotherly, lovable nature, the charm, the magnetic presence, and subtle power of the man were irresistible. To know Edwin Lewis was to gain inspiration and blessing, and his memory will be fondly cherished for many a day by his old South Indian comrades, by the townspeople and villagers who loved to hear him preach, and by a wide circle here at home and in Australia who knew him as a deputation. The bereaved widow, herself slenderly linked to this mortal life by the merest thread which at any moment may be snapped, and the sons, one of them engaged in his father's old work, and the other hoping soon to go forth to the mission field, are the objects of much prayerful sympathy and kindly thought.

The losses by resignation and withdrawal were numerous, seven men and nine women having—most of them on the ground of health—severed their connection with the Society. Much to the regret of the Directors, who deferred the acceptance of his resignation as long as possible, the Rev. William Owen, whose faithful work both at Wu-chang and Chung King will long be remembered, has retired from work in China and accepted a pastorate in Wales. Mr. R. (1) FROM THE CHINA STAFF. Jenkius was compelled by serious illness to leave Chi Chou, where he had been working as a lay missionary, and to abandon all hope of return. So, too, was Miss Macey, of Tientsin,

malarial fever and congestion of the brain, on April 7th, at Kodaikanal, on the Pulnai Hills, whither she had gone to recruit. Her sorrowing husband, hastily summoned by telegram, arrived too late to see her alive, though in time to be at the funeral. Mrs. Macfarlane (whose maiden name was Cuthbert) was for nearly six years a missionary of the Church of Scotland Mission in Madras. In 1893 she joined this Society, and was sent to Coimbatore, where she laboured for a year and a-half prior to her marriage. She took a deep interest in her husband's work, touring extensively with him in the district, and undertaking the examinations of village schools, for which as a trained teacher she was thoroughly qualified. In Cuddapah itself, too, she held various classes, and was very diligent in visiting and nursing the sick. She will be greatly missed.

whom the doctors peremptorily ordered home after a little more than four years' service, and who to her grief and disappointment has felt compelled to remain in England. Lastly, Miss Rowe, the senior lady missionary of the Society in China, whose twenty-four years' devoted and faithful work are worthy of all praise, has in consequence of her growing infirmities recently been placed upon the retired list, and is relinquishing the active duties in which to the very last, and notwithstanding physical weakness, she has taken such delight.

Then there were six withdrawals from the Indian staff. Mr. Gerald Agnew, accepted only a few months before as an honorary missionary for work in the

(2) FROM Almora district, resigned; Miss Barclay, INDIA. of Madras, to whose energy and skill

the Girls' Boarding School was so much indebted, has become the wife of the Rev. J. H. Walton, of Bangalore; Miss Fletcher, after thirteen years, and Miss Linley, after twenty years of varied service among women and girls in Calcutta, both in consequence of enfeebled health, have been obliged to hand over their work to others and retire from the field; while Miss Darnton, who was rapidly surmounting the first difficulties of missionary life in the Telugu country of South India, and Miss Stephenson, who was doing the same in Almora, have had their missionary career cut short by severe illness and a medical interdict forbidding their return.

The precarious state of the Rev. J. A. Houlder's health precluding all possibility of further service abroad, his resignation has been accepted, and his

(3) FROM colleagues in Madagascar, where since MADAGASCAR. 1871 he has laboured, first in Imerina and

subsequently at Tamatave on the east coast, will henceforth be deprived of his genial presence and earnest co-operation. Miss Amy Brockway, whose excellent work at Ambositra has either come to an end or passed into other hands, obeying too what she feels to be the clear call of filial duty, has devoted herself to the care of her invalid father; and her brother, the Rev. T. F. M. Brockway, who came home hurriedly after a critical illness, has yielded to the judgment of medical advisers and, much to his own sorrow and to the regret of the Board, is obliged to seek a settlement in the home ministry.

The resignation of the Rev. T. F. Shaw, whose name for the past fifteen years has been honourably associated with the station of Urambo in Central Africa,

(4) FROM has also to be recorded. This was due to AFRICA. the unwillingness of the Directors to run

counter to the precise terms of the medical certificate which deprecated Mr. Shaw's return to a tropical climate, and to the fact that the Urambo Mission had been transferred to the Moravians. Mr. J. E. Reid's connection with the Society was also terminated, the arrangements for European superintendence of the Lake Ngami Mission to

which he had belonged having, through a succession of troubles, been for the present set aside.

The last of this long series of withdrawals from service was that of Miss Ardill, which a complete breakdown of health necessitated. Miss Ardill's

(5) FROM THE self-denying and energetic work in Ra- SOUTH SEAS. rotonga did much at a critical period in

the history of that island to meet the demand for higher education, and furnished the young islanders with advantages of which they were not slow to make use. Through her efforts a new start was inaugurated and is likely to continue.

Besides those whose names were found on last year's list of missionaries, several formerly on it passed away during the year, most of them at a ripe old age:

DEATHS OF the Rev. D. G. Watt, M.A., at one time FORMER a missionary in Benares, but much better MISSIONARIES; known as a home minister of long stand- ing; the Rev. James Legge, M.A.,

D.D., LL.D., the distinguished Sinologue, Professor of Chinese at the Oxford University, and erudite translator of Chinese classics, but ever manifesting the spirit of simple piety, missionary fervour, and strong interest in the progress of God's Kingdom which characterised him during the thirty-four years of his active service in China; the Rev. William Clarkson, formerly of Surat, in Western India, long known as a writer on Indian missions, and showing to the very last practical interest in the work; and the Rev. George Hall, for nearly a quarter of a century the head of the Institution in Madras, with which city the annals of the Society will ever connect him,

although since 1879 he had resided in New AND OF FORMER Zealand. Five wives of former mission- MISSIONARIES' aries have to be added: Mrs. John Jones, WIVES. of Maré, a true heroine, whose memory is

revered by the Loyalty Islanders; Mrs. Bradbury, widow of the Rev. James Bradbury, for thirty-six years a missionary in North India, and of kindred spirit to the husband she had survived; Mrs. Sewell, in her eighty-second year, widow of the Rev. James Sewell, of Bangalore, both of them marked by intense zeal for the Master's service; Mrs. Gill, widow of the late Rev. George Gill, of Hervey Island fame, spared to a large circle of children and grandchildren until she had passed the "four score years," and following with unflinching interest later developments of the work to which her earlier life had been devoted; Mrs. Addis, of Coonoor, in the Nilgiris, widow of the late Rev. W. B. Addis, a lady of remarkable force of character, whose recent death, in her ninetieth year, and after eighty years of missionary work—for she began as a girl of ten and never left off—led to an unprecedented outburst of public sympathy, in which Europeans and natives of all ranks, creeds, and classes, spontaneously joined; Mrs.



Edge, widow of the Rev. J. C. Edge, of Hong Kong, and herself a well-known and ever-welcome deputation of the Society, who succumbed early in May to the painful and lingering illness from which she had been suffering; and Mrs. Milne, widow of the Rev. W. C. Milne, M.A., one of the missionaries who prepared and issued the Delegates' Version of the Chinese Scriptures—truly a goodly and worthy list.

Nor can we forget the great losses on the Directorate itself. Again and again during the year the Board had to mourn the departure of "friend after friend." The first to be called away was **LOSSES ON THE DIRECTORATE.** Mrs. Hurry, whose faithful and zealous service during a period of seventeen years as a member of the Ladies' Committee had done much to promote the woman's side of the Society's work, and who brought to all her work devout and consecrated intelligence. Following her came the venerable Dr. Stoughton, who ever retained the warmest affection for the Society which for many years he had served as a Director, and of whose work he had been a ready and cultured exponent and advocate both in the pulpit and on the platform; the Rev. W. Roberts, B.A., a colleague greatly esteemed and beloved, who for nearly forty-six years had been a faithful helper and trusted counsellor of the Board, and whose Christian courtesy, mental alacrity, high principle, and never-failing kindness and skill, gave him a position of unique influence among his co-Directors, as was strikingly apparent during his year of office as the first ministerial chairman of the Board, as well as in his conduct of the committees of which he was chairman; the Rev. Thomas Mann, of Trowbridge, for half a century the indefatigable agent and representative of the Society in the West of England; the Rev. S. Newth, D.D., the ripe scholar and painstaking tutor and college principal, to whom successive generations of Western and New College students, many of them future missionaries, owed so much; the Rev. E. T. Hitchens, his father's successor in the earthly ministry, and so quickly called to follow that father to the larger service of heaven; and Mr. H. Gunn, of Aylesbury, an earnest layman, who filled many offices of trust, and was most diligent in his attendance at the Board and on committees. To encounter such losses in a single year was indeed a trial to faith and a call to those still left to greater steadfastness and devotion.

Others not officially connected with the Society as Directors, but deeply interested in all its work, claim a passing tribute. By the death of Mr. J. J. Bowrey, **OTHER FRIENDS OF THE SOCIETY.** of Jamaica, the Society lost its recognised representative in that portion of the West Indies, and the native churches their wisest counsellor and truest friend. The bereavement sustained by Mrs. Wardlaw Thompson by

the death of her mother during Mr. Thompson's absence in South Africa was sympathetically noted by the Board at the time; but it is right to add that in the late Mrs. Brown, of Glasgow, the London Missionary Society possessed a sincere, well-informed supporter, who followed all its movements with prayerful interest and appreciation. Mrs. Dukes, B.A., of Bridgewater, was a splendid example of a minister's wife, who sedulously nourished the missionary fire in her own heart and in the hearts of all who came under her influence. Nor must we omit to mention Mr. W. G. Lemon, LL.B., of Blackheath, for many years head-master of the School for the Sons of Missionaries; Mrs. Pye-Smith, of Sevenoaks, the staunch and warm friend of the Walthamstow Hall School for the Daughters of Missionaries; or Mr. Hugh Matheson, Couvener of the Foreign Mission Board of the English Presbyterian Church, a lover of all that is good, but especially of missions to the heathen—a Christian upon whose heart the name China was deeply engraved. Surrounded by such a "cloud of witnesses" well may we brace ourselves for new endeavours, and "follow" their "faith," "considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever."

#### TIDINGS FROM THE FIELD.

Workers fall and pass away, but the work goes on, and once more it is the Board's privilege to call attention to the detailed accounts which are furnished **SERVING A TWO-FOLD USE.** by the missionaries. These serve a two-fold purpose. Gathering up the results of past efforts, they show what has actually been done and help to confirm one's faith. At the same time they bring to view the questions that are rapidly coming to the front and need to be faced. In both respects the tidings this year to hand are of great value.

The reports from CHINA are deeply significant and impressive. Never were the results achieved more satisfactory; never was the missionary outlook so **THE CRISIS IN CHINA.** bright with promise. A crisis in the history of the Chinese people has come. The empire totters. Profoundly shaken by the disasters of the past two or three years, powerless to withstand the pressure of the Western Powers, or of her Eastern neighbour and conqueror, the Government of China, like some huge giant roused from deep slumber, is awaking from the torpor, the unprogressiveness, and the overweening self-complacency of centuries, and is becoming alive to the necessity for immediate change. The dismemberment of the empire seems already to have commenced, and the next few years may see important developments. But whilst dynasties and governments may change, "China's millions," the vast population of the "middle kingdom," will remain, and it is with them the missionary is chiefly concerned.



What, then, is the attitude of the Chinese people to the Christian worker and his message? From Southern, Northern, Eastern, Western, and Central China alike, in all of which the Society is ENCOURAGING PROSPECTS FOR MISSIONS. labouring, the reply to this question is full of encouragement. Everybody seems to write as if overpowered with a sense of the marvellous leadings of God's providence and the greatness of the opportunity that is at hand. Hostility and opposition are rarely shown; friendliness and a readiness to listen are the general rule. Not only so, but the missionaries have also to record a large number of additional baptisms. They call attention to the earnest aggressive efforts put forth by the native churches, to the opening of new out-stations, to arrangements for the more thorough and systematic training of pastors and preachers, and to advanced and comprehensive schemes for educating the young. They report the further development of medical missions, and they appeal with great directness and force for more helpers. From Central China alone comes a request for *seven additional missionaries*. Included in the seven are two for the hitherto closed, but soon to be opened, province of Hunan.\* Indeed, veterans and recruits alike are eager to enter the open doors. The older men, who have spent many years in China and remember the slow progress in the past, are astonished beyond measure at what they are permitted to witness today; while young missionaries newly sent to the field are delighted to find themselves in a land so rich in possibilities and at a time when opportunities abound. How to meet the growing demands of China in the near future will require serious consideration at the hands of the Directors. Reinforcements were sent out last year, but others must follow without delay.

Sorely stricken with famine over vast areas of her surface, and the victim of gaunt and poignant distress as a consequence, troubled, too, with political unrest, rioting, and war upon her North-Western frontier, plague and earthquake also adding their quota to her many woes, INDIA, during 1897, pathetically and powerfully appealed to the sympathies of mankind. Nor did her sufferings appeal in vain. The response was both general and generous. In the districts under the Society's care which were affected, the missionaries gave themselves unreservedly to famine relief work. Especially was this the case in Mirzapur, where the ladies spared neither time nor strength in their endeavour to meet the crisis.

\* To provide two men for Hunan from the ordinary funds just now the Board feels would be difficult; but convinced that many will eagerly desire to enter the open door, it is issuing a special appeal for a sum of £3,100 with which to start and maintain the Hunan Mission for the first five years of its existence.

They, and all concerned, were intensely thankful for the means placed at their disposal by kind friends at home. They were able to help Hindus and Mohammedans, as well as Christians. In spite of most strenuous exertions, there were many deaths from starvation, while the cases of semi-starvation, even among people of highly respectable family, were painfully frequent. The strain upon the ladies was very great, and led subsequently to breakdowns in health. Schemes were inaugurated for finding employment and a means of livelihood for the famished people—such as blanket-weaving and lace industry for the women; well-digging, chapel and school building and repairing for the men. Orphan children were taken charge of, and are now under instruction, the funds being sufficient to provide them with a few years of careful Christian training and education. Exceptional trials necessitated exceptional measures. Irrespective of these, the ordinary methods of mission-ORDINARY OPERATIONS. ary work in India were kept in full operation, and in several directions there was decided advance, as, *e.g.*, in medical mission work, the systematic training of native workers, in the development of boys' and girls' boarding-schools, in organised itineration, carried on in a few instances by ladies, and in the larger use of converts' homes. Regular bazaar preaching, the efficient conduct of higher educational institutions, as well as of elementary vernacular schools, Sunday-schools, and the various branches of missionary activity carried on by women, not to mention the superintendence of native churches, and the guidance of Christian communities, were all maintained with earnestness and success. There is also a request for more labourers. From Bengal the cry comes for men to gather in the hundreds of educated youths whose attitude to Christianity is increasingly appreciative and responsive; from South India the oft-repeated plea for further reinforcements, so that the village masses may no longer be denied the light for which they are asking and waiting.

With deep thankfulness the Directors record an improvement in the prospects of the Mission in MADAGASCAR. THE POSITION A YEAR AGO. The outlook last May was most depressing. Heathen fanaticism, intent on destroying everything foreign, and especially everything Christian, Roman Catholic intolerance eagerly seizing an opportunity for coercing native Protestants, French mistrust of British missionaries in general, and in particular of L.M.S. missionaries so long identified with the Hova tribe, were all operating disastrously. Rebel bands had wrecked several mission districts; Jesuit priests had gained possession of village chapels and were terrorising the country-side into submission to Rome; and officials of the French Republic had forced the Society's missionaries to sell to the Government some of their most important buildings. Things grew

even worse. The rebels, indeed, were crushed, and raiding ceased; the advent of French Protestant missionaries exploded the fallacy that Frenchman and Catholic were synonymous terms and served to check the persecution of Malagasy Christians; but the Society's representatives were made to feel that though Protestantism was legitimate and though others might remain in Madagascar, they at any rate would have to go.

The crisis was a serious one. Was exclusion from an island, so endeared by past associations and memories, to be the end of long-continued, faithful, and fruitful toil? Could it be that God had used the Society to lay a foundation, even to raise the first courses of a noble structure, only to transfer the completion of the building to other hands? Was it credible that, among a people still sadly needing instruction, guidance, and aid, those who had so clearly shown their ability to help them in the past, and were keenly desirous of helping them still, were through some strange misunderstanding to be prevented from doing so? Would the French sense of justice and mental acumen fail to convince them of the mistake they were making in suspecting innocent men of ulterior motives and designs? It was difficult to believe this; and though each successive mail brought fresh tidings of a disheartening kind, there were still some who refused to abandon hope. Foremost among them was the gentleman who had consented to join Mr. Thompson in his visit to the island.

We have referred already to that visit and to the widespread interest in it that was shown. It was followed by the prayers of the friends of Protestant Missions throughout the world, and in its main purpose was attended with success. The distinguished officer, who as Governor-General represents France in the island, received the deputation courteously. Frankly stating his own position, General Gallieni was quite ready to listen to equally frank statements from Mr. Thompson and Mr. Spicer. As the result of a perfectly free interchange of views, he intimated his willingness to allow the Society to continue much of its religious work, and published official declarations to that effect. Further, he cheered the hearts of all concerned by promising to ask the French Government to waive its claim to the Girls' Central School and consent to its retention by the Society, and to emphasise his change of attitude he attended an examination of the pupils. The compact thus entered into by the General brought immediate relief, and a marked improvement in the situation has followed. The missionaries are now free to carry on their work without let or hindrance. In high schools for girls, in a similar institution recently opened for boys, in theological seminaries, in the

production of Christian literature, and in constant preaching and teaching they find full employment, and are thankful for the calm after the storm. By arrangement with the Paris Missionary Society, that Society has taken charge of the secular education in the elementary schools, our own missionaries and evangelists having, however, the right of giving religious instruction in their schools at certain specified times. Roughly speaking, about one-half of the country districts in Imerina, and two districts in the Betsileo province, have also been handed over to the same Society. The outcome of this transfer has still to be tested by time and experience; but by the exercise of a little patience and forbearance on both sides there ought to be no insuperable difficulty in securing harmonious co-operation and a distinct accession of Protestant influence and power.

A year of gradual, and as yet only partial, recovery from the terrible effects of war, rebellion, rinderpest, scarcity and disease combined—that, in brief, is the record of SOUTH AFRICA for 1897. Patience will still have to be exercised before the recovery will be complete. Moreover, there can never be a return to the primitive state of things that formally prevailed. The continuous influx of white settlers, the rapid development of the railway northwards, the impoverishment of the natives, due to their losses from pestilence and war, the decay of tribal discipline, and the generally altered conditions now existing, have entirely changed the outlook. Honoured to do yeoman service for the natives of South Africa in the past, the Society cannot shirk the grave responsibility which its position there to-day entails. But it has to re-shape its policy and procedure, and must bring these into harmony with present requirements. That, clearly, is the duty of the hour, and it was to gain information for the efficient and wise discharge of this duty that the Board asked Mr. Evan Spicer and subsequently Mr. Thompson to visit South Africa. One of the first obligations of the new Board will be to consider the report of those visits, and determine the policy to be followed. In the meantime, it is encouraging to know that the prospects are brighter than they have been for many a long day.

Though reluctant to intervene in questions of Colonial administration, the Directors could not but add their protest to that of the Society's missionaries against the action of the Cape Government in dealing with the Langberg rebels. The wholesale deportation of men, women, and children, without trial, or any serious attempt to discriminate between the really guilty and the comparatively guiltless, and their



enforced detention in the Colony under a five years' indenture bond, the very legality of which is open to question, possessed such a striking resemblance to slavery that the Board felt bound to raise its voice in opposition; and notwithstanding the care subsequently exercised by the Cape Government to prevent harsh treatment or neglect of the indentured captives, in the Board's judgment the step originally taken was morally wrong and without justification. The Rev. J. S. Moffat, C.M.G., whose exertions on behalf of these Bechuanas is highly to be commended, has entered into an arrangement with the Board to visit them, and, as far as possible, minister to their spiritual needs.

Two important facts have to be chronicled respecting CENTRAL AFRICA. The first is the safe arrival at Urambo of the Moravian missionaries, and the actual transfer to their care of that isolated station to the east of Lake Tanganyika. UNDER THE EARNEST MINISTRATIONS OF MR. DRAPER, the congregations had steadily increased and the school had been well maintained, so that the Moravian brethren entered upon their work under favourable auspices. Indeed, they expressed themselves as greatly cheered by what they saw. Mr. Draper was remaining for a few months until they had become a little accustomed to the place and people. With his departure for the coast the Society's connection with Urambo will cease. The other fact to be noted is the reinforcement of the missions to the south of the Lake. A year ago the staff had, through illness and death, been reduced to perilously small proportions, but through the blessing of God the few who remained to hold the fort were kept in safety, and shortly after the last annual meeting substantial additions were made, and now the three stations are all amply provided with workers. As however they are mostly new to the work, there is not much to record except their arrival. As soon as the resources of the Society will allow, others must follow them, as the Board is pledged to commence a mission among the neighbouring Awemba people, one of the most enterprising and energetic tribes of Central Africa.

By general consent the outstanding event of 1898 IN THE SOUTH SEAS AND NEW GUINEA was the visit of the deputation. The names of Misi Tomasone and Misi Korosofilo will live in the memories of the islanders, nor will the missionaries soon forget their sympathetic and stimulating presence. Besides this, their recommendations have already borne fruit. The Samoan Mission has been reinforced. That in

New Guinea is also to be strengthened. Evidently the Society still has a responsible duty to fulfil in this its first field of labour. The self-supporting, self-propagating, and missionary spirit of the Polynesian churches remains intact, and must be zealously nurtured and matured; but these churches still need wise, patient, and loving guidance and instruction. To supply this is now the Society's chief duty. Native pastors, teachers, and assistant missionaries can accomplish much under careful supervision; it is for the missionary, with his wider outlook and broader experience, to supply this supervision, and by sympathy and counsel to keep in close touch with his native brother. Higher educational standards and demands, to meet the altered conditions of life in the Pacific, yet further necessitate the presence of the European missionary. The Mission steamer is a valuable adjunct to effective superintendence of the work, the intercommunication between the larger islands and the outlying stations where Polynesian teachers carry on the work being so much simpler and quicker than under the old régime. The same useful vessel keeps up the connection with New Guinea—to and from which an unbroken succession of native workers is ever passing—and with Australia, which is her source of supply and home port. She has more than justified the policy of providing her, and should be an object of pride and thankfulness to the young friends who raised the money for her purchase and year by year maintain her at her work.

Three years have passed by since the Society's annual report contained any reference to the WEST INDIES. The name of Jamaica disappeared from its pages many years ago, and it was thought that, with the enforced retirement from British Guiana, of the Rev. J. L. Green, reference to that colony would disappear also. It was hoped that the Society's active participation in ministering to the native churches might be advantageously brought to an end, and that the recently-formed Congregational Union of British Guiana, aided by the Colonial Missionary Society, would meet all needs. But experience has shown that this hope cannot yet be realised. In deference to the earnest representations that have reached the Directors, in view of difficulties that have arisen, and especially as one result of conferences with friends from the colony who were in this country, the Board recently decided again to come to the aid of the British Guiana churches, by appointing a missionary tutor, whose chief duty it would be to improve and develop the native ministry. In the person of the Rev. A. W. Wilson, formerly of Madagascar, and already familiar with the duties of a tutor, the Board found a man admirably qualified for the post, and Mr. and Mrs. Wilson are now entering upon their new duties. In the course of a few months a joint deputation, representing the Society and the



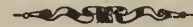
Congregational Union of England and Wales, is to pay a visit to British Guiana, to try to arrange certain pressing questions respecting property and the future administration of the native churches.

The Directors issue this Report with a prayer that God may use it for the furtherance of His own gracious designs.

It will come into the hands of very different readers. It will reach some who contribute largely to the Society's exchequer—men and women of wealth and position, it may be; or, as is not infrequently the case, subscribers of a fine type, blessed with means, though not exactly affluent and rich, who act upon the conviction that money is entrusted to them to be used for God's glory, and therefore give liberally. It will come also to hundreds whose incomes are small, but whose hearts are large, and to others who give out of their poverty and have to deny themselves in order to contribute at all. It will come to the honoured ministers of large and influential churches, whose people are prosperous, well-to-do, and capable of much when moved and interested. It will come likewise to the pastors of decaying causes left high and dry in central spots by the outflow of population to the suburbs, or of struggling country congregations in small towns and villages, where fidelity to the Society, and what the Society stands for, is beautifully and touchingly exemplified, notwithstanding their own pressing needs. It will come to secretaries, treasurers, and collectors, often disappointed and perplexed with the difficulty of obtaining fresh subscribers, and of arousing interest in the hearts of careless and indifferent Christians. It will come, too, to Sunday-school superintendents and teachers, to Bible-class leaders and Christian Endeavourers, who are constantly striving to keep alive the fire of missionary enthusiasm and consecration. And it will come to the missionary "bearing the heat and burden of the day" in a distant field of labour, rejoicing in success, but sadly embarrassed for want of funds, or discouraged by the apparent fruitlessness of his toil, yet patiently carrying on the good work which "the Lord of the living harvest" has given him to do. To these, and to many other readers, the Directors trust that the record of the year's doings will convey encouragement and inspiration, furnish ample ground for thanksgiving and praise, arguments wherewith to convince the lukewarm and unbelieving, and fresh stimulus and incitement to generosity, self-sacrifice, persistent effort, and unwearying service. Above all, they pray that it may open men's eyes to the splendid possibilities of advance now awaiting realisation.

The call of God is clear and strong: shall we not obey it? We are not straitened in Him: shall we not trust

Him? The policy of faith is the policy of obedience. "Faith which worketh by love"—the love which "seeketh not her own," which "beareth all things, believeth all things, hopeth all things, endureth all things," which "never faileth"—it is *that* faith which prevails. In the presence of such opportunities, such claims, such responsibilities, human weakness may be tempted to exclaim: "Who is sufficient for these things?" But to the trusting, loving heart, the answer no doubt will come in the assurance that "nothing is too hard for the Lord," and in the sublime and all-sufficing promise: "It is not by might, nor by power, but by My Spirit, saith the Lord." The work is His, the open doors are His, the resources of His people are His; and if we look to Him He will not fail us, but will "supply all our need out of His riches in glory by Christ Jesus."



## WATCHERS' BAND.

### THE SIXTH ANNUAL REPORT.

IN presenting the Sixth Annual Report, the Committee record with thankfulness the steady growth, which has continued during the past twelve months.

In the Home Division 44 new branches STATISTICS. have been registered, making a total in HOME this division of 665. The new members DIVISION. number 2,954, making the total enrolled since the beginning of the Band 26,678, of whom it is estimated that 20,258 are still in active membership.

In the Australasian Colonies the number AUSTRALASIAN of branches is believed to have grown from DIVISION. 64 to 68, and the number of members from 1,483 to 1,500.

The only return from the Foreign Division shows that the five branches in North India have become nine, with a slight increase in membership, and it is hoped that later intelligence will report an encouraging increase in other districts abroad.

Owing to want of information the total figures can only be estimated, but it is believed that the number of branches in all the divisions is 768, and the number of members enrolled 29,378, compared with 714 branches and 26,869 members reported last year.

The most important event of the year was the resignation of Mr. Liddiard, who, as honorary secretary of the Band for five years, most un- RESIGNATION OF THE HON. sparingly devoted himself to its extension and development. Much to the regret of the SECRETARY. Committee and the Directors, the terms in which his resignation was tendered were such that the

Board could only accept it. The resolution adopted by the Directors was as follows:—

“That the Board has received, with very great regret, the resignation of Mr. James E. Liddiard as Honorary Secretary of the Watchers' Band. In accepting the resignation the Board wishes to place on record its high appreciation of the voluntary services so ungrudgingly rendered by Mr. Liddiard in organising and carrying on the work of the Band during the last five years, and to assure him of its deep gratitude to him for his unremitting efforts on its behalf.”

The Committee is convinced that these expressions of thankfulness to Mr. Liddiard for his services, and of regret at his retirement, will be heartily endorsed everywhere.

On the recommendation of a Special Committee the Directors resolved that, like the rest of the Society's work at home, the Band should in future be under the direction of the Home Secretary, and NEW SECRETARY. unanimously invited Miss Jessie M. Balgarnie to become the Secretary of the Band. The Committee rejoices in Miss Balgarnie's acceptance of this arduous post, and earnestly bespeaks for her the hearty confidence and ready co-operation which will make her labours both pleasant and successful. Miss Balgarnie will enter upon her duties in July, and it is intended to invite the Branch Secretaries to confer together early in the autumn as to the best ways of promoting the work of the Band.

The Circulating Library does not seem at present to be

much appreciated. Out of the 665 home Branches, only 42 make use of it. The number of works upon the shelves is 132, making, with the many duplicates provided, 1,392 volumes in all. The Committee would call attention to this important means of gaining much-needed information on the history and progress of Foreign Missions.

The third and revised edition of the Manual and Atlas was seen through the press by Mr. Liddiard, and issued just before his retirement. The importance of this publication, now in its 65th thousand, not including Chinese and Indian editions, can hardly be over-estimated. It is invaluable as a succinct summary of the Society's varied and extended work, and the Committee expects that its rapid sale will soon cover the cost of printing, which has this year materially reduced the free gift of the Band to the Society's funds.

In conclusion, while rejoicing in the steady growth of the last five years, and the great accession of intelligent and prayerful sympathy which has accrued to the Society, the Committee believes that much yet remains to be done, and is confident that by the loyal co-operation and earnest effort of every Watcher a great increase of membership may be at once secured, and the Watchers' Band take, as it ought, a foremost place in enabling the Directors to make more adequate response to the loud calls for larger help and greater power, which continually come to them from the few and scattered labourers in the vast and needy heathen world.

BALANCE-SHEET OF WATCHERS' BAND, 1897-98.

| Dr.                              |     |    |            | Cr.   |     |    |            |
|----------------------------------|-----|----|------------|---|-----|----|------------|
| To RECEIPTS:—                    |     |    |            | By EXPENDITURE:—                                  |     |    |            |
|                                  | £   | s. | d.         |   | £   | s. | d.         |
| Entrance Fees                    | 50  | 3  | 4          | *Publications, Stationery, &c.                    | 351 | 2  | 8          |
| Subscriptions                    | 169 | 0  | 5          | Postage, Carriage of Parcels, Travelling Sundries | 60  | 6  | 6          |
| Offerings for Band Expenses...   | 175 | 14 | 4          | Clerk's Salary                                    | 59  | 7  | 6          |
| "    "    L.M.S. General Fund... | 145 | 5  | 2          | Annual Meeting Expenses                           | 4   | 11 | 0          |
| "    "    L.M.S. Deficiency      | 25  | 9  | 7          | Books for Library                                 | 10  | 7  | 6          |
| "    "    Kachhwa...             | 4   | 0  | 0          | Boxes "    "                                      | 0   | 17 | 6          |
| "    "    Indian Famine          | 0   | 11 | 6          |   |     |    | 486 12 8   |
| Collection at Annual Meeting     | 17  | 1  | 4          | Balance paid over as Contributions to L.M.S. :—   |     |    |            |
| Publications                     | 33  | 17 | 10         | For General Fund                                  | 172 | 15 | 8          |
|                                  |     |    |            | For Indian Famine Fund                            | 0   | 11 | 6          |
|                                  |     |    |            |   |     |    | 173 7 2    |
| FOR LIBRARY FUND:—               |     |    |            |   |     |    |            |
| Amount brought forward           | 18  | 9  | 10         |   |     |    |            |
| Subscriptions                    | 20  | 6  | 6          |   |     |    |            |
|                                  |     |    |            |   |     |    |            |
|                                  |     |    | 38 16 4    |   |     |    |            |
|                                  |     |    |            |   |     |    |            |
|                                  |     |    | £659 19 10 |   |     |    | £659 19 10 |

\* Includes cost of new Manual, which will soon come back through sales.





### CHILDREN'S DEMONSTRATION.

**E**VEN the Home Secretary who was likened by Mr. Hunt, through the tenderly polite medium of a riddle, but in the plainest of language, to the capacity of what looks better in print as *Crocodylus acutus*—could not be otherwise than content with the closely packed gathering which taxed to the utmost the capacity of Exeter Hall on Saturday afternoon, May 7th. The number present was estimated at 3,000. Some fifty-four missionaries, nearly all dressed in the picturesque garbs of the peoples among whom they labour in foreign lands, were seated on the platform, the most striking figure of all being Silomiga, the Samoan girl, who has accompanied Mr. and Mrs. Hills to this country, and a tribute to whose bravery is given in the *June News from Afar*. Banners and pictures completed the artistic design, and helped to brighten up the hall. With hymns and speeches—perfect in brevity—the repetition of texts, and singing of verses in strange foreign tongues to well-known tunes, an hour and three-quarters sped quickly by; the timed programme being carried through with the precision of clockwork, allowing for the introduction of an additional speaker. Prayer was offered by the Rev. I. H. Hacker, of Neyoor.

Mr. F. H. Hawkins, LL.B., of Wrexham, surmised that he had been selected to fill the chair because he was “the nearest approach to a boy to be found on the Board of Directors.” He earnestly exhorted the young people to read and study all the missionary books they could, to use their maps so as to become acquainted with the location of the mission stations, to read *News from Afar*—“the best missionary magazine for boys and girls that I know of” (All newspapers please copy!), and to learn all they could about the conditions of child-life in heathen lands.

After the recital of texts by the audience, the Rev. W. J. Lawrence briefly described how he had known a god to be

made in South India, and urged the children to help to make God known among such ignorant people.

A very cordial welcome was accorded to the Rev. R. Wardlaw Thompson—his first public reception since his return from his visit to New Guinea, the South Sea Missions, Madagascar, and Africa, covering some 50,000 miles. The Foreign Secretary in return thanked the young collectors for providing and maintaining the missionary steamship *John Williams*, which, on the testimony of Capt. Hore, and his own experience during three months, he described as just the vessel needed for the work, and as doing a splendid work.

The Rev. George Cousins introduced the missionaries, and assigned them their tasks. Three of them have seen long service: the Rev. A. Pearse thirty years in the South Seas and New Guinea, the Rev. Roger Price forty years in South Africa, and the Rev. J. Chalmers, LL.D., forty-six years in China.

Mr. Daniel Lazarus, B.A., headmaster of our High School at Vizagapatam, South India, was allotted three minutes (English time, as he said, of sixty seconds, as distinct from Indian minutes of 600 seconds). He delivered a message entrusted to him by his class of sixty scholars on the last Sunday before he left India: “Please thank them heartily for the Bible that they have sent to us.” Mr. Lazarus explained that one reason why they prized the Bible was that it gave them, for an expenditure of less than threepence, a greater command of the English language than any other book.

The Rev. A. E. Hunt told very effectively the story of a New Guinea boy who was deserted by his friends, but was taken care of by the large-hearted Mrs. Lawes, and had the honour of waiting upon the Foreign Secretary when at Vatorata. In gratitude for what had been done for him, he brought the largest ball of india-rubber for the May Meeting collection—a collection which has to be taken up



in sacks. Many in New Guinea were in this way giving out of their poverty, that the story of the Gospel might be carried to other parts. Young people, too, on their own initiative, went into heathen villages to hold services and be missionaries to their own heathen fathers and mothers.

Only one banner has been sent in for the competition, but this was so unmistakably worth the prize that the reward was publicly handed to a representative of the Tunbridge Wells Children's Band by the chairman. This is the second year that the prize has gone to the same Band, and on the present occasion it consisted, by their choice, of several curiosities from the mission-field to be added to their missionary museum.

Upon the suggestion of Mr. Johnson, rounds of applause were given for Mr. Luther Hinton, who has helped in the musical department on former occasions; for the girls of the Girls' Mission School at Sevenoaks, prevented from attending by sickness; for the boys of the Boys' Mission School at Blackheath, who had helped in the singing; for Mr. H. Gebhardt, who had so ably led the singing; for Mr. Horace G. Holmes, the organist; and for the chairman and the missionaries.

A very successful demonstration was brought to a close with the hymn "Crow Him with many crowns." Mr. Johnson, in announcing the hymn, made a very earnest appeal to the young people to carry out the spirit of the words in their daily life.

### FINANCE.

The Rev. W. Hardy Harwood presided over the Prayer-meeting at the Mission House on the Monday morning. It was well attended, and a very earnest spirit prevailed.

The general business meeting of members was held at two o'clock in the afternoon of the same day, the Rev. Thomas Gear presiding. After an opening hymn and prayer by the Rev. E. S. Prout, M.A., Mr. A. J. Shephard, in the unavoidable absence of the Treasurer (Mr. Albert Spicer, M.P.), presented the balance-sheet. He pointed out that the deficiencies from previous years had been nearly met by the appropriation of the whole available balance (£7,600) of the Centenary Fund, after the setting apart from that Fund of £25,000 for a permanent working fund, and £25,000 for permanent buildings. Of this last-mentioned sum only about £8,000 had been expended. He wished to emphasise the fact that they would not be able to deal with future deficits by falling back upon the Centenary Fund. On the other hand, the balance-sheet afforded points of considerable encouragement. The general contributions totaled £1,750 more than during the previous year. Contributions for general objects, amounting to £3,400, had also been received, which, if added to the increase in general contributions, made a total increase during the year of over £5,000. He hoped this might be looked forward to as a permanent increase. The

most depressing item in the balance-sheet was the receipt of £3,786 on account of the sale of mission buildings in Madagascar, for it meant that the work had suffered to a large extent. Though the income had been larger, the expenditure had exceeded that of the preceding year by between £5,000 and £6,000. The initial work in Central Africa was largely responsible for this, and, in addition, the Indian exchange had entailed a loss. Mr. Shephard drew attention to the growth of the Reserve Funds from £100,000 in 1882 and £150,000 in 1892 to £213,000 at the present time. The Centenary Fund was accountable for £50,000 and of this the Tyler Bequest brought nearly £40,000. Only one-half of the present reserve could, however, be touched at all, and a portion of it only in times of great emergency. The ordinary contributions in 1882 stood at about £86,000, and though they fell in 1892 to £80,000, they now represented £100,000. The money raised and expended at the mission stations was last year between £3,000 and £4,000 more than in the previous year. To sum up, God was giving the Society opportunities for any amount of work and for spending any amount of money. "He only limits us as we limit ourselves." Many supporters were giving right up to the point of high sacrifice, and he hoped many more would follow their example.

The Chairman thought the predominant note of the Anniversary meeting should be one of profound thankfulness to Almighty God for all the favour He had shown the Society and for the blessing that had rested upon its labours. Mr. Gear instanced as causes for thankfulness the safe return of the special deputations and the results of their missions; that the work had been steadily and efficiently maintained, and that the income manifested an upward tendency. The one element of anxiety was caused by the deficiency. But for the existence of the Centenary Fund, they would have had to face an adverse balance of £16,000. This meant that they needed an increased annual income of £12,000. They expected great things through the "magic name of Mr. Thompson" and the story he would be able to tell, but he thought more attention should be devoted to collecting small contributions and through the development of the Self-Denial Fund.

The Rev. G. Cousins gave a brief *résumé* of the Annual Report. The Report in full is being issued with the present number of the CHRONICLE.

Mr. J. Carvell Williams, M.P., in proposing that the Annual Report and Statement of Accounts be adopted, printed, and circulated, said he attached great importance to the visits of laymen to the scenes of missionary labour, and he looked for great results as the consequence of their visits. Mr. S. Massey, who was warmly welcomed on his return from his visit to India, seconded the motion, and the Rev. R. Wardlaw Thompson, in supporting it, referred to the encouraging fact that £4,700 had been contributed princi-

pally by the Australasian colonies. When they remembered the crisis through which those colonies had been passing, he was profoundly thankful that the missionary spirit was expressing itself in such generous gifts. The colonists were alive on the missionary question, and were warmly attached to the Society. The growth of the New Year's Offering was also a splendid and valuable contribution in all that it meant of missionary interest among the young people. Mr. Thompson said that every time he went abroad he felt increasingly that they were but at the beginning of things, and that there must be larger demands upon the Church of Christ before she could do the work which her Master had committed to her care. He looked at the mission-field more and more in the spirit of discrimination between fields, and classified them in his own mind, feeling the pressure just now of one great problem. The people of China and India were capable of being a great spiritual force in the world; Christian work among them was profitable in the highest degree. But what was the relation of Christianity to the decaying and degraded races? He believed that Christ had come to raise those peoples up, and give them a share in His kingdom, and a place of honour in His service, and that only Christ could do it. It was for the Christian Missionary Societies to do the most difficult and most blessed work the Redeemer had given His Church to do in the world.—The resolution was carried unanimously.

On the motion of Mr. W. Crosfield, seconded by the Rev. W. B. Selbie, M.A., the officers of the Society were re-elected, and the Directors appointed for the ensuing year. The meeting was then brought to a close.



Mrs. Evan Spicer, in addressing the meeting of ladies at Falcon Square Chapel, on the Tuesday afternoon—after it had been opened with a hymn and prayer by Miss Fletcher, of Hornsey—likened the proceedings to an imaginary journey to those countries to which the succeeding speakers were competent to act as guides—China, and North and South India. They would not, however, nearly cover the area of the Society's work. The unmarried lady missionaries now numbered 72, and the wives of missionaries 156. Mrs. Spicer made an earnest appeal to her hearers to realise their duty to go up and possess the land of China, and their responsibility for the uplifting of the women of India. God had abundantly and very signally answered their prayers

on behalf of Madagascar, but there was need more than ever for prayer on behalf of the work there. While the Society might be able to send out one or two additional missionaries to that island, the Roman Catholics would probably be sending twenty. Who would cry "Halt!" when from every mission came the cry for reinforcements? The Society must have a regular annual increase of income, and much of the work of collecting it must devolve upon the women of the churches. In conclusion, Mrs. Spicer recalled an apt illustration which she had read in a pamphlet summing up the duties of Christians in regard to Foreign Missions: "Go; let go; help go." She could not do better than remind every Christian woman of her duty and privilege as summed up in those words. "Take your part either by going yourselves, by letting dear ones go, or by helping others to go."

Miss German, of Coimbatore, pleaded that she had not had much experience in the mission-field; but, as she quickly drew one word-picture after another, it was evident that during her short period of service she had exercised to the full a keen faculty of observation, and had bravely made the most of her elementary knowledge of nursing and doctoring. She said there was great need of a missionary doctor in Coimbatore, for the people have no idea of nursing; and she lamented the fact that she had not had a medical training. She described her first visit to an Indian home with her colleague, and the disturbing noises made by others in the dwelling in resentment of their intrusion, and she naïvely confessed that when they knelt down she thought she had better watch and let her companion pray. On another occasion she was ministering to a sick girl-wife, when to her amazement she found it to be half-past twelve o'clock at night, and for the first time she felt afraid of her surroundings. However, by contrasting the time with what it would be in England, she realised that services were being held in the churches at home, and that many ministers would be praying to the Lord for the missionaries in foreign lands. All fear fled in an instant, for she felt that she was being prayed for and helped from home, and although people in England did not know where she was, the Master did. The case of the girl whom she was attending was a very sad one. Her husband had left her because no son had been born. One day her father beat her because he thought she was possessed of a devil, and the next day he worshipped her because he thought she was possessed by the goddess of the house. Through improper treatment, and the neglect by her friends of her (Miss German's) instructions, the girl eventually died, yet desiring to see her again and hear more about Jesus Christ. There was one thing a Hindu woman prized above everything else, and that was love. Anyone who once saw love dawn into her face would never forget it, and when enlightened by the Gospel she was willing to leave all and follow Christ.

In introducing Mrs. Arnold Foster, of Hankow, Mrs.





A FUNAFUTI (SOUTH SEAS) GIRL.



Spicer mentioned that the writing of the next New Year's Offering Reward Book had been entrusted to her care. Mrs. Foster's fund of information and illustration, as discovered on this and many other occasions, inspires confidence in what is to come from her pen. She said she had been greatly surprised to hear Christian people in this country express the opinion that, after all, it might be "a good thing" for Chinese parents to drown their girl-babies rather than that they should live such miserable lives; and that if the heathen "lived up to the light" they possessed, it would be all right in the end. Did these Christians themselves live up to the light they themselves possessed? What the heathen needed was not only light, but power. A native preacher once used the illustration of a man fallen into a pit, whereupon Confucius came and said to him, "Be good." Buddha expressed sorrow for the suffering; but Christ alone went down the pit to lift up the man. Yet He required His disciples to be His hands and feet to go to the uttermost ends of the earth. Although the Hankow Mission appeared to be well manned and prosperous, they had only one lady worker to every 100,000 Chinese women, and only one out of every thousand of the natives was a Christian. To members of Watchers' Bands Mrs. Foster said they could not think what an inspiration it was to realise that they were being prayed for by name at home. She also testified to the value of hospital and school work. There were looks of surprise on many faces when she stated that the Chinese children learnt long passages of Scripture off by heart. One girl, for instance, could repeat the whole of the Gospels, the Acts of the Apostles, some of the Epistles, and the whole of the Psalms. There had been, Mrs. Foster said, some progress in the anti-footbinding movement. The suffering caused by footbinding was very great; but the suffering through being stared at and appearing to be singular after unbinding seemed greater still. A Chinese preacher insisted that his girl's feet should not be bound; but the wife protested that her own feet could not be unbound, and she did not want her girl regarded as disreputable. She, however, rashly asserted that, if her husband would have his pigtail cut, the girl's feet should not be bound. The father was so much in earnest that he consented, and then, when too late, the wife repented of the condition, which imposed upon her husband a sign of degradation. As soon as the Chinese could be brought to see that footbinding was a sin it would be done away with. Connected with the Hankow Mission were many happy Christian homes. The joys of the work far outweighed the sorrows.

Mrs. Arthur Parker, of Benares, offered the meeting a peep at child-life in India; then briefly described the life of women in zenanas; and finally spoke of how the women spend their holidays, showing at each stage the nature of the work done by the lady missionaries on behalf of the children and women. The lot of a girl in India was very

sad. The missionaries had to coax both the children and the parents in order to get the former into the mission schools. Further, they had to send women out into the lanes and streets to call the children in, a process which occupied as long as two hours. Teaching was carried on amidst a Babel of noise, and yet at the end of the year the Government inspector was able to report favourably upon their progress. When the girls left school to marry at from eleven to thirteen years of age they carried away with them a New Testament, which most of them were able to read. The zenana system was not an unmitigated evil, for it afforded the missionaries unique opportunities of working among the women, which they would not otherwise get. In India the women were sternly religious, so that in the zenanas the missionaries encountered the root of Hinduism. She (Mrs. Parker) never realised until she went to India how hard it was for a woman to become a Christian. On the occasion of religious festivals, when the women were returning from "washing their sins away" in the Ganges, an effort was made to reach those who would not admit missionaries into their homes. In this way many women heard the Gospel who would never have heard it but for such special efforts. Alas! some heard the Gospel message once, but, on returning to their village homes, not again.

At the close of the meeting a tea and conference was held.

### SERMON.

Our sense of obligation to the Rev. J. Morgan Gibbon, for stepping into the breach caused by the regretted absence from the anniversary meetings of the Rev. C. A. Berry, D.D., was deepened by his powerful sermon at the City Temple, on Wednesday morning, upon "The Great Mysteries," founded upon the words (St. Luke xxiv. 41), "And while they yet believed not for joy." The mystery of the Resurrection, which, on the first blush, seemed too good and too great to be true, was ultimately felt to be true, because it was so good and so great. "In a word, the Gospel of Jesus Christ makes every whit as startling an appearance in modern life as Jesus Christ did among these disciples, and we, like them, while far from unfriendly or unsympathetic, are yet too often tempted to rationalise, to dim the too-splendid radiance, to doubt it just when it begins to be grandest, to turn away the moment the bush begins to burn, to disbelieve for joy, and make the very excellencies of the Gospel a reason for doubting. Exactly as in the case of the disciples, the Gospel history and human experience step in to save us from our own unbelief; for now, as then, history demands and human experience justifies faith in the Christian mysteries." This led up to the first point: "The history demands the mystery." Those who wanted a Christianity without miracles, a Gospel without tears, a religion made easy, a



little manageable religion, what should they do? For, alas! if their manipulation of the Gospels was never so light, and they endeavoured never so deftly to separate the mystery, say the Divinity of Christ, they would find the mystery did not come away easily and cleanly, but it dragged the whole body of the Gospel away with it (an affirmation which evoked much applause). The character of Jesus Christ, the most precious heirloom of humanity, began then to break up into a heterogeneous conglomeration of incompatibilities. "The Divinity is a great mystery. So it is; but mystery though it be, it gives coherency and strength and charm and purity to a character which, lacking it, comes to pieces at the first pull, crumbles to ashes like a dead body, long buried, exposed to the light of day." As with the life, so with the death; the blood of Jesus Christ was a deep, deep sea, into which many seas of wonder were ever flowing. Once remove the mystery, and the death of Jesus Christ became a mystery of the midnight—a blackness and a darkness for ever. They could not paint the wonder out of the face of Christ without disfiguring the human loveliness. In the last place, human experience justified continued faith in the Gospel mysteries. One thing was historically certain: Christianity without the great mystic doctrine was like the desert birds, songless. Unitarians were very often noble, but Unitarianism itself was cold, Arctic. Indeed, what was there to be warm about, when so many glories had departed? The Gospel as it stood was alone able to meet the needs of humanity. A Gospel shorn of the resurrection, of the doctrines of forgiveness and the Holy Spirit, had no healing message for the world. In closing, Dr. Gibbon said it was a disgrace and a calamity that the London Missionary Society should have to face another gaping deficit, and that, when at last the brazen doors of China were opening, to Dr. Griffith John's appeal English Congregationalism said: "We cannot even afford you the maintenance of two men in an open field." That was a shame which must be wiped off, a calamity which must be remedied.

The Rev. J. Llewellyn H. Parsons led the opening devotions.



The sixth annual meeting of the Watchers' Band was held in the City Temple on the Wednesday afternoon, under the presidency of the Chairman of the Congregational Union

of England and Wales (the Rev. Alfred Rowland, B.A., LL.B.). Prayer was offered by the Rev. F. P. Joseland, of Amoy.

The Report was read by the Rev. A. N. Johnson, M.A., the text of which is printed on another page. Mr. Johnson also read a letter from the Rev. A. Bonse, Secretary of the Hankow Watchers' Band, reporting the increase of membership to over 500, which "might be multiplied many times over but for the wise policy of the missionaries of not enlisting in the Band any except those upon whom reliance can be placed that they will observe the seasons and keep to the subjects for prayer."

The Chairman said he was sometimes inclined to think that the title "Watchers' Band" was not so clearly descriptive of the objects of the Band as it might be. They should try and make it known that it was a society of Christian people who had pledged themselves to offer special prayer for special men at special times: He thought they ought not to be at all satisfied with the progress that had been made by the Band. There ought to be hundreds of thousands of members. He was glad that recognition had been made of the noble service rendered by the late Secretary, Mr. Liddiard, and his wife, the noble-hearted daughter of Mr. Hebditch, and he also desired to congratulate the Band upon the appointment of Miss Jessie Balgarnie, who was not only singularly willing, but singularly capable. He was sure they would see very great progress as the result of this appointment. If the members of the Bands earnestly, constantly, and believingly offered prayer for the work, they would see infinitely greater spiritual results among the heathen than in the past. By becoming well informed about the work they might do much to meet the "wretched nagging, peddling criticisms" passed upon Foreign Missions. The Chairman read an extract from a circular issued by the Secretary of the Ilfracombe Band, stating that, as the result of the gathering of penny-a-week and monthly subscriptions, they had increased their contributions to the Society 25 per cent., and that if all the Congregational churches throughout the country would do likewise, it would represent an increased income of £25,000 a year. It would, of course, said the Chairman, be undesirable to use the Band chiefly for raising funds, but he thought they might be able so to extend information as to bring about a far better result.

The Rev. A. Parker, of Benares, described the ineradicable impression produced upon the mind by the sight of the three miles of bathing ghats, surmounted by temples, facing the Ganges in that remarkable city, and the innumerable multitudes of pilgrims who come in trustful faith to touch the sacred waters. This battlemented fortress of heathenism seemed to say to the Christian missionary: "What can you do against us?" The agents of the London Missionary Society had laboured there for seventy-five years, preaching,

teaching boys and girls in schools, and, by going right outside the city, trying to divert the streams of pilgrims from going to Benares. Such work as this could not be given up. Places like Benares were absolutely needed by the Christian Church to call out the supreme faith of the Church.

Mrs. Macfarlane, of Chi Chou, thought there ought to be principle in giving to the work of the Society, not contributing double after hearing an attractive deputation, and on another occasion feeling inclined to give nothing because the deputation was dull. In going about among the churches she had realised that the Lord blessed the churches which possessed a missionary spirit. Mrs. Macfarlane created much merriment by her guileless description of her experiences in the Chi Chou district, especially of her first visit to a fair ten years ago, when her husband was roughly handled by the mob. Recently a surveying officer from Li Hung Chang had visited the district, and borne testimony to the results of the work of the missionaries, in the fact that when he arrived he heard no one speak of them, as is the wont of the Chinese, as "foreign devils." Unlike Mr. Parker, they did not know how to compass the fruits of their work. Mr. Rees had had to get quite hardened in saying "No" to the people who came to him asking for preachers. Mrs. Macfarlane spoke of two of the Chi Chou "Watchers," and added, "your hearts would be warmed if you could hear the Chinese 'Watchers' praying for you." These "stories" demonstrated how the home-life of the missionaries is a constant sermon to the Chinese, and how their example leads the Chinese to treat each other in the same Christian spirit.

The Rev. D. Macfadyen, M.A., of Hanley, addressed the meeting as a substitute for the Rev. Urijah Thomas, of Bristol, who was kept away by another more pressing engagement. Mr. Macfadyen thought that from the tendency of the events of the past year, looked at from their point of view as Watchers, they had great reason to take courage and go forward. In answer to years of prayer, the province of Hunan, in China, was being opened up. Other occurrences in China which they had been looking upon with great suspicion as politicians, might bring them great encouragement as Watchers. They might lament the rule of the priest in Madagascar, but a wonderful change had come over the Mission in answer to prayer. The advent of the French would mean the further opening up of the country. Africa also was being opened up as the result of what had hitherto been regarded as disaster. What was needed in the churches at home was a sort of spiritual conscription, to see that these openings were entered into. As Watchers, they wanted to get into the habit of seeing the Kingdom of God coming in the present.

The meeting was then brought to a close.

## ANNUAL MEETING.

When Mr. Evan Spicer took the chair at the Annual Meeting at Queen's Hall, on Wednesday evening, the building appeared to be well filled in every part. As it was a *Conversazione* also, refreshments had been served beforehand, and many friends who had not spoken to the Foreign Secretary since his return from his long tour were able to shake hands and welcome him back. During his subsequent speech he was followed with the closest interest and attention, and there were moments of keen excitement. The meeting was opened by the singing of the hymn, "The whole wide world for Jesus," after which the Rev. H. Varley, B.A., of Bradford, read portions of Scripture, and offered prayer.

### CHAIRMAN'S ADDRESS.

The Chairman thought it very unique that an annual meeting should be held without the presentation of a semblance of a report. On the present occasion, however, the Foreign Secretary was going to be the report, and of him they could boast that he had now visited almost every mission-field under the care of the Society. Presently he was to journey round the country, and continue his report; "and we call it a welcome! I hope he likes it. I call it sweating." On his tour Mr. Thompson had had many ministering angels guarding him, and hundreds of friends had prayed for him. God had been very good to him, and they thanked Him for it. "Barring my wife and children," added Mr. Spicer, "I never travelled with a more pleasant companion." The Chairman caused much merriment by saying that Mr. Thompson was known by some friends in Madagascar as "heavy theology," because he was sometimes too heavy a burden for the bearers, and they broke down. When some of them knew who they were to carry they went on strike. When he (Mr. Spicer) was invited to join Mr. Thompson as a Deputation to Madagascar, he knew very little about the internal affairs of the Society. He was greatly and intensely interested in mission work, having been brought up under missionary influences. After journeying among the mission stations he felt sure the Society was working on right lines. There were, of course, things he might criticise keenly, but, when he looked especially at Madagascar, "the results, I say, are simply splendid. Jesus Christ has found a home there in hundreds and thousands of hearts. Christ has been crucified, and hundreds there have been prepared to be crucified with Him." Mr. Spicer was convinced that the preaching of Christ should go hand in hand with education, thus raising the people spiritually, morally, and socially. He felt also that there ought always to be a steady, quiet Forward Movement, rather than spurts. God had made England the richest country in the world, and it was He who said: "Go ye into all the world and preach the Gospel." "Can we go?" asked Mr. Spicer in conclusion. "If not, what then? We must send our substitute. Have you



done so; have I done so; and, if so, are we supporting him adequately, as he ought to be? I leave it with you."

DR. ROGERS'S WELCOME TO MR. THOMPSON.

The Rev. J. Guinness Rogers, B.A., D.D., rose to express the welcome of the assembly to the Foreign Secretary, which he said came from the bottom of the hearts of his friends. "We are heartily glad to see him amongst us, and I am not sure that I for one want to see him go away again. I am profoundly sensible of the value of his visits in the interests of the churches and the Society, but after all I feel that we greatly lose something when the power of his guidance and inspiration is withdrawn from this country. Mr. Thompson represents the strength and purpose and enterprise of this Society, and I only hope he comes home to a new period of long and honourable and useful labour in connection with the Society's service." He (Mr. Rogers) did not forget that the Chairman and Mr. Crosfield had also been visiting the mission stations, for he regarded their journey and their report as of considerable importance. "If some man who has never had any part or parcel in Christianity at all happens to drop a kind word about a missionary or a mission station, we all go into raptures about it and say: 'Here is an unconscious testimony from an opponent.' But the testimony of such men as Mr. Spicer and Mr. Crosfield is invaluable. It is worth the testimony of ten times the number of men who, with the air of superior persons, look down patronisingly upon us and say they believe that our Missionary Society is accomplishing great good." The time had come when they ought to drop apologising for Christian missions. One of his granddaughters had received a letter from James Chalmers, in which he said: "Here we have been opening a chapel which cost £250. The people paid for it themselves; they celebrated the opening for ten days, and during those ten days they entertained 500 of their fellow natives, and on the closing day they had a banquet for a thousand people. The whole entertainment cost over £200. They paid it all themselves. A few years ago these men were savages and cannibals." Some native converts in India heard from their missionary of a friend in England who was building a mission hall, and out of the depth of their poverty gave a contribution of £1 10s., simply to testify their gratitude for the Gospel that had been given to them. "When any of your 'isms can point to a fact like that, then we will meet them on the arena. Till then we say the Missionary Society holds the field, and we stand by it." Too much notice was taken of critics, and the amazing thing was how seriously the critics took themselves. A man went to a doctor and said that a man named Smith worried him so much that he had to walk up and down his room half the night. "If I were you," said the doctor, "I would let Smith do the walking." "And that is what I say," added Dr. Rogers, "let the critics do the walking, and we will do the working. Then I think the

issue is not doubtful." The return of Mr. Thompson brought them in a certain sense to a parting of the ways in the history of the Society. It must grow, or it would die. Would anyone dare to tell him that the Congregationalists of England had not a fair share of the wealth of the country? He could not see any evidences of declining strength in the Congregational churches. It was not want of money, but want of faith, zeal, and spirituality. The missionary enterprise was an essential part of their Christian life. He (Dr. Rogers) belonged to the Congregational Union and to the Missionary Society, but he did not know which he belonged to most. If the Missionary Society was to be weakened, the Union would suffer; for they stood or fell together. The reflex influence of all the zeal and earnestness put forth for Christ in heathen lands came back upon the churches at home. "It is not a question of option or choice. We are in the position of Apostles. We have the same constraint laid upon us that was laid upon Paul: Woe is unto us, individually or denominationally, if we preach not the Gospel of Jesus Christ."

The Chairman formally welcomed Mr. Thompson in the name of the meeting, and the entire audience rose and applauded loudly.

THE FOREIGN SECRETARY'S RESPONSE.

The Rev. R. Wardlaw Thompson said:—Mr. Chairman, and my dear friends,—I think I could endure the pleasant infliction of a welcome once a week if I could get our dear and honoured friend, Dr. Rogers to go round the country with me and speak as he has done about the missionary position and the responsibility of the Church. I have not been long home, but I am already beginning to feel as if my journey were a dream, and as if everyone must be tolerably tired already of hearing that the Foreign Secretary has

TRAVELLED OVER 50,000 MILES.

I would fain take up my usual rôle at the annual meeting, and tell you something about the work of the Society in various fields, and especially call your attention to the great fields which are now pressing themselves upon us so urgently, the fields of India and of China. I must not do this, and yet there is one incident connected with my tour, and which therefore I can honestly bring into my speech to-night. When I was in Sydney in the middle of last year a friend said to me, "Have you seen a letter in the *Christian World* by Griffith John? It relates to some opening in China." I had not seen it, but I had an inkling at once of what it meant, and I went to the rooms of the Y.M.C.A. and read the two letters. When I read those letters

MY HEART LEAPT WITHIN ME FOR JOY.

I remembered only too well the sad story that had come to us of the fierce opposition to Christianity and to Christian Missions inaugurated by the literati of Human, and carried

on by them in such strange and cruel fashion. I remembered that the Christians and the missionaries of Hankow had, in consequence of that persecution and hostility, turned to God in prayer for Hunan and the Hunanese, and especially for the great instigator of the persecution. I knew that those prayers had been long continued and earnest; I knew that prayers had been offered in England for the opening of Hunan. I had a sort of suspicion that among the reasons which kept our dear friend Griffith John from coming to England when we wanted him to come was his feeling that God was going to answer those prayers about Hunan. Now came his letters, and I found that Hunan, the closed province—Hunan, the persecuting province—had been opened to the Gospel, and Dr. John himself had been able to visit it. My heart leapt. Straightway I made that my text in every address I gave to the Australian churches. God had heard prayer again by opening another great field of labour in China, and preparing the way for His Gospel. I did not appeal for a special fund for Hunan, but I asked the people in Australia to give larger help to a Society which, by the inevitable force of the circumstances of life, must go forward to larger responsibilities as its work was blessed. Now I come home and find that the Society is so hampered in its financial position that the Directors dare not respond to that appeal from Hunan, dare not consider that answer to prayer unless the churches are prepared to give them some more money to meet the deficiencies of the Society. I hope we shall prove that we have some faith in God and some loyalty to God, and shall not allow that great opportunity to pass from us into some other hands. Let us raise this fund,

LET US GIVE HUNAN THE GOSPEL

which God has opened it for.

You will expect from me some account of the stewardship of special service which I, with my kind friends and companions, have tried to perform. I am not going to say anything about these two deacons to-night except this one thing, that they belie altogether the idea of the diaconal office that we learnt of far away in New Guinea. We were in a little island off the coast, and as we landed Tamate saw a man and said, "Hulloa Jimmy, you policeman still?" "No. Me no policeman now. Too much hard work, policeman. Me deacon now." These two deacons (Mr. Crosfield and Mr. Spicer) do not understand that idea of the diaconal office. We had very good times together, and they worked very hard in your interests and in the interests of the mission-field.

It is not an easy task that has been set me, to give to-night some sort of report of my wanderings and my impressions, and to express in some faint form my sense of the great goodness of God, the wonderful goodness of God, to me and to my companions in the varied experiences of our long journey. I have been privileged to make

A JOURNEY OF ROMANTIC INTEREST

through fields of labour which have filled the imagination of the Churches for the greater part of a century, among associations which belong to the heroic age of missions. I have also caught a glimpse of some of those great colonies which represent so conspicuously the energy and enterprise and, I am glad also to think, the Christian life of the Anglo-Saxon race; colonies which I for one am proud to think of as an integral part of Greater Britain. One in race, one in religion and in faith, I am rejoiced to find that they are one with us in their earnest desire to carry the Gospel to other lands. In Australia we were cheered everywhere by the evidences of interest in missions, by the response to the appeal for missions, and by their loyal enthusiasm to the old London Missionary Society. I have seen much. I have been in the vestry of Samuel Marsden, at Parramatta, and have gazed with interest on the relics of that large-hearted colonial chaplain, whose name is so closely associated with the early, dark, sorrowful days of the South Sea Missions, who was so true a friend to the early missionaries of the Society in the times of their trouble, and so faithful a worker for Christ when New South Wales was still a penal settlement. I have stood on the verandah of that old mission-house on the hillside at Murray Island which was the beginning of work in New Guinea, and have tried to imagine the thoughts of the early band of pioneers as they looked across from the island over that strange network of coral reefs and shoals and breaking waves to the far-off island which they had come to evangelise. I have floated on the great, weird, mysterious, and, I am bound to say, exceedingly uninviting Fly River. At Port Moresby I have grasped the hand of the blind old chief who, in the early days of the Mission, a heathen then, stood between would-be murderers and Lawes and his wife and said,

"YOU KILL ME BEFORE YOU KILL MY FRIEND."

I have visited the scene of that great tragedy, the Kalo massacre. The South Seas bring up a flood of recollections to me. There at the gate of Mr. Hadfield's house at Lifu, among the crowd of people who have come to welcome the Deputation, is an old man hanging on to the gate, old and feeble. That old man has walked from the other side of the island, twenty-five miles, to see the Deputation. He is one of the early Christians, one of those who heard the voice of the first native teacher who had paddled across from Maré in his canoe, and took his chance in bringing the Gospel to the heathen of Lifu. I have been on the banks of that charmingly picturesque stream in Erromanga where Harris was clubbed, and have stood by the stone on which the body of John Williams was laid to be cut up for the cannibal feast. Down that rocky path we are led by a crowd of natives of Savage Island that we may see the very cave in the cliffs where Paulo, the Apostle of Savage Island, was



hidden when all the Island was determined to kill him. I have received a right royal welcome on the island where the *Messenger of Peace* was built, and have stood by the little cove in the rocks at Sapapalii where John Williams landed to carry the Gospel to Samoa.

#### IN THE QUEEN'S PALACE AT ANTANANARIVO

I have read the presentation address of the Directors of the London Missionary Society when they gave a Bible to Radama I., in 1827. I have stood where the martyrs in the great persecution were speared and burned, and have looked up at that horrid rock down which their bodies were hurled, and I have shaken hands with men and women who learned of Jesus Christ in those days of darkness and fear, and who have been faithful to Jesus Christ from that day to this. Surely such experiences and opportunities as these are enough to kindle the enthusiasm and quicken the blood of even the most phlegmatic and practical of secretaries. I shall never forget the varied and wondrous interest of this journey through fields which I read about when I was a little boy, to places which I knew by reading the early story of Williams' missionary journeys, and other books on the South Seas. My companions and I have many tales to tell, some amusing, some of the deepest interest about the experiences of our travel. Our Chairman has been making game of me and my "heavy theology." If I dared I could give you a sketch of an Alderman of the County Council of London, Keating's powder in hand, doing valiant, but, I am bound to say, utterly unsuccessful battle against the hosts of Madagascar during several long and anxious nights. These incidents of travel, just at the time of occurrence, are not always altogether agreeable. Afterwards they form pleasant recollections and stories to tell our friends on suitable occasions. The abiding general impression is of great and varied interest, and of

#### UNVARYING AND ABOUNDING KINDNESS

from all the folk we met at every turn in the way. I cannot say too much on that score. The kindness of everyone, the hospitality of friends in Australia, the missionary circle—well, they are always kind; they are too kind to some of the folks who go to see them and criticise them afterwards. I had to tell them sometimes I wish they would be a little less kind to those who sponge on them week after week, and then go away and say, "Don't these missionaries have a good time?" Each part of my trip seems to have a distinct individuality. Allow me to mention some characteristic features of each field, and the points that have made the strongest impression upon us. We were very fortunate in that we went first to New Guinea, because there we started at the beginning of things.

#### WE SAW THE RAW MATERIAL

on which the efforts of missionaries are to be expended, and

I am bound to say some of it was very raw material. The gentlemen of New Guinea spend, I think, quite as much time and labour as the greatest masher in London in dressing, but they devote all their skill and energies to dressing their hair; the rest of their body is left alone. It is still the stone age in New Guinea. Cannibalism is hardly dead yet in New Guinea. It was rather a shock to us on our very first visit to the first Mission station to be introduced to a girl who had been taken possession of by the police at a cannibal feast with a human bone in her hand, which she was picking with enjoyment. Cruelty abounds. Superstition has a tremendous hold on the people. But as we went along the coast we were amazed at the work which was in progress, and the results which had been gained. The new stations were interesting, the new beginnings of work; and as to the older stations, we thank God for the results gained by Mr. Pearse in the Kerepunu district. By his faithful, plodding, earnest work he has built up a splendid Mission in that district. Then I am sure neither Mr. Crosfield nor I will ever forget the great gathering at Port Moresby. That was a time! I wish every minister in the Congregational body could have such an experience as that Sunday morning. It would warm their hearts and make their missionary enthusiasm deeper. At the beginning of 1883 Lawes started a church at Port Moresby. Twenty-one persons, baptized and gathered out of heathenism, celebrated the dying of our Lord. When we were in Port Moresby the Mission chapel was crammed for the morning service with communicants only from that one district. We reckoned there were more than 460 persons packed in that building, all members of the church, though all the members of the church belonging to the district were not able to be there. That is a wonderful story after fifteen years. It made our hearts warm.

#### IT MOVED ME, I CONFESS, TO TEARS

before the service was over, as I looked at those people and thought of my dear friend, George Lawes, and all he had done and endured for Christ. What a splendid result! Better than any gain that a man in this age has ever dreamed of for himself. We thanked God for that work. But that is not what stands out most prominently in my thoughts about New Guinea. We travelled nearly 600 miles along the coast in the *John Williams*, visited not a few of the ninety stations occupied by European missionaries or native missionaries of our Society, from the East Cape right on to the Fly River. Everywhere, as we went along, behind the coast line rose tier after tier of those wonderful mountain ranges of New Guinea, covered with timber, right up Mount Yule and Mount Owen Stanley, 12,000 or 13,000 feet high. They were before us, day after day, week after week, as we went along that coast, and ever came to my mind and to the mind of my companion also this thought: the furthest advance we have made towards the interior is one out-

station eight miles from the coast. The Society has been permitted by God to have the great honour of annexing the S.E. coast of New Guinea. It is accepted as our field, but you do not cultivate the field by staying at the fence. We have only just touched the coast line, and now we have got all the interior before us at peace, and Sir William Macgregor pleaded with us: "You must send men in; the tribes are waiting for you." That is the thing that rises before me. God has put into the hands of the Society the work of evangelising that country, the way is open, and we have not sent a man into the interior yet.

The South Sea Missions represent the result of three-quarters of a century of work among similar people to those in New Guinea—the same race, remember. I wish it was possible to present to you in detail the scenes of that trip in the *John Williams*. We had our weary days, days of discomfort, when our staunch little vessel proved her exceptional buoyancy, even with the weight of a Deputation on board, among the great billows of the South Pacific. She did roll, and plunge, and battle with those waves until we were sick of it. But, after all,

#### OUR JOURNEY WAS A ROYAL PROGRESS,

all the way from Lifu to Samoa we were treated like kings. The old Society is the father and mother of the people on many of those islands, and the children of the Society did not know how they could express sufficiently their gratitude to the Society in the persons of the Deputation from the Society, and if time had allowed, and if our missionary friends had only let them have free play to their imagination, we should be there yet, I think. Their idea of entertaining their visitors is very generous, both in food and other things. The welcome we received at every point will live long in our hearts. The exquisite beauty of those sunny islands will never be forgotten; but the chief impressions made on my mind by the trip in the South Seas is the wonderful change that must have taken place among these people as the result of the entering of the Gospel among them. Darwin many years ago spoke of the transformation he had witnessed as like a change produced by the magician's wand, and it is not too strong an expression. As we looked upon those orderly organised Christian communities we were tempted to ask, "Can these people really belong to the same race as those we have been looking upon in New Guinea?" Churches in every village liberally supporting their own pastors, communities everywhere eager for improved education, pleading with us for teachers, and promising to pay for them; quite prepared to pay fees and to supply salaries if we would send them teachers to give them advanced instruction. Men and women who in addition to all this were contributing generously to the great cause of foreign Missions in the fields beyond. The change is amazing. Of course, the Christianity is not of an advanced type. It is easy to find many and

serious weaknesses among young Christians like these, living under such conditions as exist in the South Sea Islands. The sensuous influences are very powerful in a land where nature is doing everything for man except making him work. And yet with all the weakness there was abundant evidence of the change.

#### TWO THINGS STOOD OUT PROMINENTLY.

First, the remarkable part the natives have played in the evangelisation of the Pacific. Wherever we went it was the same thing. You read of it in books and are impressed with it, but when you go to the Islands you begin to understand what it means. There is scarcely an island that you go to but the first chapter in its Christian history is a chapter of the heroism and consecration of some South Sea evangelist. Bound up inseparably with the Christian enterprise and leadership of our great missionaries of the early time is the story of those simple men who bore the brunt of the fighting in many an island, and, with their lives in their hands, adventured themselves among great perils. Thank God the spirit of the old time is still alive! I shall have another opportunity of telling you the story of the man, Mataic, of Lifu, who, in 1883, paddled his canoe across the Strait to New Caledonia to teach the Gospel. The spirit of consecration is still alive among them, and the desire to carry the Great Evangel which they have received. The second thing is this, we had abundant evidence of the existence, especially in the younger and more fully trained pastors, of a deep sense of the shortcomings of their people in regard to many questions of Christian morality and life. We had conferences, and made inquiries of a very searching kind, and that was one of the most interesting things that came out—the evidence of thought and concern on the part of many of the pastors and deacons concerning the spiritual condition of the churches. It was the most hopeful thing I saw, that men felt they had not yet attained. The only place where we got a different report was a district where we knew everything was in a backward state. But all round in the other districts, in the proportion that Christianity was a living thing, this sense of shortcoming was manifest, the pastors were seeking to lead their people to a higher level, and urged a truer appreciation of what Christianity meant. It is a real, living work that is being done, and these people are growing up in Christ.

To come from the South Seas to Madagascar was a

#### PLUNGE OUT OF SUNLIGHT INTO THE SHADOW

of a storm-cloud. The brightness and beauty of the South Sea Islands were in keeping with what we saw of Christian work. The charm of the scenery of Madagascar was in sad contrast to the state of things there. What a delightful trip we might have had through that wonderful, that exquisite climb through the forest—when someone else carries you. But wherever we went our hearts were burdened



with a great care. We had not landed many hours at Tamatave before we saw that handsome church built by the people of Tamatave not long before the war at the cost of 7,000 dollars, but which has been appropriated by the French, and over the front door is a board saying that these are the offices of the "Bureaux des Tirailleurs Malagash," and which has been divided up into sections, and is being occupied by the soldiers for various purposes. That was only the first indication of the kind of things we were to see, and the first sensation of shock we were to have about this matter. Continually after that we came upon the same sort of thing. Everywhere the heavy hand of the French military had been laid upon the churches and the workers connected with the Society. The tricolour floated over our handsome college buildings in Antananarivo, which are now the Courts of Justice. Many of the chapels were in the hands of the military, and some of them had been used for very common purposes by them, and many were in the hands of the Jesuits. Evangelists and native pastors were in chains; others had been shot as rebels. Instead of the joyous welcome we received in the South Seas, and which in the old days we should have received in Madagascar, we had fear and trembling on every side, and when we first went there men came to our lodging by night, chief pastors, one or two of them at a time, by stealth, lest they should be seen by spies and should get into trouble because they had come to see the members of the Deputation. Oh, it was sad! We were not surprised to see in the faces of our brethren the evident pressure upon their minds and hearts of the state of things—not afraid for themselves, but realising, as they had done day by day for months, that it was connection with them that brought trouble upon the natives.

#### WHAT IS THE MEANING OF IT ALL?

I want to say distinctly it was not an anti-Protestant crusade. The Government proved that by giving perfect freedom to other Protestant missionary societies. It was a distinct attack upon the London Missionary Society as such; and I am ashamed to say, for the honour of our friends in France, it was a pitiable manifestation of anti-English feeling. You know there has always been a party in France—not a party of sensible people, but of the noisy people—who are anti-English in their feelings. Unfortunately the Colonial party is strongest in Madagascar, and makes most noise. General Gallieni was sent out to quell a formidable rebellion. He found an English missionary society among those Hovas who had rebelled against French authority—an English Society very much in evidence in every direction, not only by its churches and schools, but by the fact that so many prominent people among the Hovas were connected with it. He got the idea into his head that somehow or other the fact that they were connected with an English society made all these people disloyal to France. That idea was fanned vigorously by the

anti-English Frenchmen all round, and was made capital of by the Jesuits in their efforts to promote their schemes in Madagascar, and as the result there was terror on every hand.

#### GOD IN HIS GREAT GOODNESS HEARD YOUR PRAYERS

on our behalf when we went on that mission to Madagascar, and we were able to convince the General by various arguments that English missionaries were not political agents of the British Government in disguise. We were able to convince the General, I hope, that the evangelists and pastors connected with the English Mission were not all secretly looking to England for financial and other support to enable them to rebel successfully against France. We were able to persuade him that really our Mission in the island was a Christian Mission, and that if we had our way and our great object were gained, the people would be better subjects of France, because they were better children of God. The General accepted the evidence. He had been very frank in his statement to us at first; he was equally frank at the end; and I am bound to say I believe he honestly changed his policy towards the Society. I believe that the Government honestly wishes to give the Society the same fair play that it gives to other people in its work in Madagascar. But what is the position now? Well—I must be frank—our Mission, even though we have perfect freedom, will never be in the same position again that it was in before.

#### IT HAS LOST THE PRESTIGE OF THE PREMIER MISSION.

It has lost the prestige and social influence of being the Church of the aristocracy and the Court. However free we may be in the eye of the law, it is hard to make people believe that Roman Catholicism is not the religion of the majority of the French people. Many are Catholics only in name. A distinguished officer said to us, "You know, I am a Catholic, but I never go to church lest I should influence people to follow my example." Others are very devout sons of the Church who are very greatly under the influence of the priest. The Malagasy are sad time-servers, and Catholicism will be the popular, fashionable religion with multitudes of them in the future. We have also reduced our work in Madagascar by one-half. We have about 670 churches to-day as against nearly 1,500 before the war commenced. We have given a large number of the churches to the French Protestant Mission, who will, I hope, work side by side with us happily and earnestly for the evangelisation of Madagascar. One consequence of losing our old position will be that we shall lose all the outer fringe of people who were hangers on for fashion's sake. But do not run away with the mistaken idea that the work of the past has been a failure because of this. A failure! Nothing could be further from the truth than that. I only wish you could have been with us at

the great meetings which we attended in the capital and also at Fianarantsoa, the capital of the Betsileo province, and at Ambohimandroso, and seen the earnestness, the devoutness, the fidelity to each other and to Christ, the enthusiasm of the people at these meetings. You would have felt that when the outer fringe drops off there is a great solid body of people who have entered into the liberty of Christ, and who intend to maintain their Christian liberty and life with all their heart. There is no need to fear that the work has been a failure, or is likely to be a failure. There is a strong body of men and women in the Churches

TRUE TO THE OLD SOCIETY, AND TRUE TO THE GOSPEL

which the Society has been trying to carry to them. And now, under new conditions, with new difficulties, will come new opportunities, and the need for new efforts, and more serious and earnest attention to some forms of work which hitherto have only taken a secondary place. I believe that the Church in Madagascar, purified by the fire of persecution, set free to stand on its own feet, without Court favour, and without fear of men, will yet be a stronger Church and a more influential Church in the service of the Kingdom of God than it has ever been before. I thank you all, dear friends, for the very kind welcome you have given me. I shall do my best to let you know more about these things, and every time I let you know it will be with the view to pleading with you for more help.

PRESENTATIONS.

The Rev. Thomas Grear, Chairman of the Board, asked Mr. Crosfield and the Chairman, in the name of the Directors, to accept each a number of books (specially bound and contained in suitable cases), bearing principally upon the history of mission work in the Islands they had visited, as an expression of their gratitude for the invaluable services those gentlemen had rendered to the Society.

Both Mr. Crosfield and Mr. Spicer acknowledged the gifts in happy and felicitous terms.

ANOTHER APPEAL FOR HUNAN.

The Rev. Arnold Foster, B.A., of Hankow, made an earnest and vigorous appeal on behalf of the special fund being raised to prosecute work in Hunan—hitherto the most anti-Christian province in China. He narrated some striking incidents connected with the fortitude of Chinamen who had already rendered invaluable service in the pioneer attacks of the missionaries upon the province. As to the stability of the Chinese themselves for supporting such efforts in the future, Mr. Foster expressed the conviction that the Chinaman would never aim at the Victoria Cross, but he would take up and bear with patience the Cross of the Lord Jesus Christ, and be content to be crucified with his Master. He (Mr. Foster) had seen examples of the heroism of quiet, enduring fortitude. In Hunan the attitude

towards Christianity was improving, but opposition was not likely to die yet. As a final incentive, Mr. Foster urged that as the Society's representative, Dr. Morrison, was the first Protestant missionary to commence mission work in China at the beginning of the century, the Society should close the century by opening the last province to Christianity.

A memorable meeting was then brought to a close.



Mr. A. E. Hutton, M.P., presided over the meeting for young men and young women at the City Temple, on Friday evening, and in his opening remarks—after prayer by the Rev. C. Chambers, of Stepney—accepted the holding of two such meetings as the present and the Young People's Demonstration of the previous evening as evidences that among the youth of to-day there were those who knew how wisely to direct their energy, strength, and enthusiasm. There could be no more fruitful method, the Chairman maintained, of absorbing the enthusiasm than by putting it at the back of missionary enterprise. Early in the century, Charles James Fox acknowledged to a Frenchman that it was indeed a little spot from which Englishmen came, and a little spot where they hoped to lay their bones, but they had ambitious enough to circulate the whole of the earth. "Proud as we are of Britain's flag, and the progress of our race and civilisation, we have even a greater ambition and greater pride in another flag, the banner of Jesus Christ. Surely we can apply Fox's words to the spread of Christianity all over the world to-day." Morrison prayed the marvellous prayer that he might be led to face difficulties that were well-nigh unsurmountable—a prayer which was handsomely answered. For twenty-five years he laboured in China without a single convert, but at the end of that



time he had compiled for the world a Chinese dictionary. That was the best door that was ever opened into China, and it was the duty of Christians to see that his labour did not lack that support which was necessary to keep the door open, and take advantage of the newer opportunities as they arose. They had a glorious, fruitful, and victorious work in hand.

The Rev. George Cousins gave up part of his speech-time in order that Mr. Lazarus might speak, and he forthwith took him for his "text." Mr. Lazarus was, he said, a graduate of Madras University, who for twenty years had been doing splendid service in the Society's High School at Vizagapatam, a town of about 30,000 inhabitants, midway between Madras and Calcutta. The school roll numbered some 500 pupils. The names of Dr. Hay and of the Rev. P. Jagannadham—a Hindu of remarkable culture and force of character, a true Christian, who gave himself most unreservedly to the work of the Lord, and, when gathered to his rest, was mourned by one and all—were inseparably connected with the Mission. Mr. Lazarus was a type of many who were coming forward in educational matters, as leaders in social questions, and, thank God yet more, in Christian enterprise. They would see yet more of such men and women, too, in the generation following, holding foremost places in Christian work in India. In the second century of their missionary enterprise, they and all other missionary societies would have to give their time and strength more and more to the higher forms of missionary enterprise. In India the English language was a mighty power, and was beginning to be so in China as well. Missionary societies must spend their strength in raising up native pastors, teachers, and authors who would become the leaders of their fellow-countrymen, and it was in that higher branch of service that they would have largely to do their work in the twentieth century. Moreover, young people must prepare themselves to occupy the whole world; "must dream about it, and put it before them as a vision that has to be realised." He (Mr. Cousins) looked to the time when the Society would have an income of £300,000 a year, and a staff of 1,000 missionaries and missionaries' wives. "If the young people would put that before them as a programme to be worked up to, the fact that the vision was in their minds would help to bring it to pass. Dream the dream, and by dreaming it you will help to realise it."

The Rev. A. E. Hunt, of New Guinea, and formerly of Samoa, did honour to the noble band of humble-minded South Sea Christians who had not hesitated to lay down their lives for the Master they had learned to love and serve. Who had heard of Papeiha, the Apostle to Aitutaki, Mangaia, and Rarotonga; Pao, the Apostle of Lifu; Paulo, who helped to establish the Gospel in Niue; Tapeso, one of the noble pioneer band to New Guinea, who uttered words that ought to be inscribed in letters of gold in every

mission house in Christeudou: "Wherever there are men, missionaries are bound to go"; and Mataika, of Murray Island fame. He (Mr. Hunt) had stood by the dead body of a teacher whose parting words were: "Oh, if I could only take with me the knowledge that I had done ten years' work for Christ in New Guinea I could die happy; but only two years—so little, so little, compared with what He has done for me." When one of the very best of the Samoan teachers sent to New Guinea was reported to have died, his relatives met together and dedicated another member to take his place; and when the wife of another teacher was made a widow after only two months' work, she, although pressed to return to Samoa, elected to remain and do her husband's work at Suau for two years. After contact with such men, he felt, in returning to England, intense humiliation and shame at the littleness of life and work here when compared with the greatness of the South Sea Islanders. He supposed there were about one million Congregationalists in Great Britain and the Colonies. During the past twenty years these churches had sent into the mission-field 317 missionaries. Were the Polynesians to have acted in the same proportion they would have sent during that period twelve missionaries. As a matter of fact, they had sent 250, or twenty times as many. In conclusion, Mr. Hunt appealed for a deeper, fuller consecration to the great work of the salvation of the world.

The Rev. G. H. C. Macgregor was introduced by the Chairman as "a Presbyterian who labours among the heathen in Kensington." Mr. Macgregor claimed that he was not only a minister, but also a missionary, "and it seems to me that unless a man is prepared to be a missionary he has no right to be a minister." He believed that one reason why God kept him at home when he offered himself for foreign work was that He might use him in some measure to help others to go. When the way was definitely closed against him he made a resolve that he could not stay at home unless seven others were sent instead of himself, who should owe their going to his influence. "Thank God, there are eleven, and I am aiming at seventy, and if the seventy go I shall be aiming at 700." When young men and young women were urged to give their lives to missionary work some were apt to ask, "Why should I go?" For a Christian that question was put in the wrong way. Seeing that the Lord Jesus Christ said "Go," they should rather ask, "Why should I not go?" There was a five-fold call to the heathen world: (1) The call of humanity. If they wanted to be benefactors of the race, there was no direction in which they could spend their life's energy better than in the foreign missionary field. (2) Ambition. There was no enterprise on earth so noble, inspiring, and successful as this work. (3) Opportunity. There was only a limited time during which certain work could be done. If the Church were alive to her Master's command, she would carry the message of salvation in each generation to every

individual of that generation. A blow now was worth a hundred blows a year hence. (4) Duty. He (Mr. Macgregor) taught his congregation that if they did not support foreign missions they were living in direct sin. "It is direct disobedience to the command of our Lord, and if we cannot go ourselves, we are simply bound to do what we can to send others and waken them up to the importance of this question." He might be asked, "Then is everyone to be a foreign missionary?" From God's point of view there were no foreign and no home missions. As long as G-o meant Go, and as long as there were one thousand millions unevangelised, the burden rested upon them to show why they should stay where the Gospel was, instead of carrying it to those perishing millions. He honestly believed that unbroken fellowship with God and power with God in the work at home largely turned on the attitude a man took to the foreign missionary question. (5) The personal call of Jesus Christ. "Christ alone can save the world, but Christ cannot save the world alone."

Mr. Daniel Lazarus, B.A., said that during his short stay in this country he had been convinced, contrary to some opinions expressed to him in his own land, that England was indeed a Christian country. He had had the privilege and honour of seeing the Queen's face, and he wished to testify to the loyalty of India to their Empress. The reason he assigned for this loyalty was that in the Royal proclamation which followed the assumption of the government of India by the Queen there occurred the following words: "In their prosperity" (that is, India's) "will be our strength, in their contentment our security, and in their gratitude our best reward," and the concluding prayer that God might help Her Majesty and those under her authority to bring it about. British rule had benefited India. "If," said Mr. Lazarus, "you want the people to be more loyal still, make them Christians." Mr. Lazarus then gave a few interesting facts connected with the high school of which he is principal, and concluded by singing a hymn in Tamil.

The Home Secretary announced that, in response to the appeal for £3,100 with which to start the Hunan Mission, £1,245 15s. had been received and promised, including £2 15s. from a missionary and his family.

The Rev. W. Robinson, of Salem, South India, based his remarks upon the Indian proverb, "A man who has been hugged by a bear dreads the sight of a man who sells blankets." The bitter horror of famine-times no words could possibly exaggerate, and the help sent from this country from time to time was cherished in the memories of the people in a way that could not be conceived of here. Seven years ago an old cultivator came to him to be baptized, and the only way by which he could arrive at a guess as to his age was by the man's earliest memory "of the time of the great famine in which all the people carried pots." That fixed the time at 1831-2. In looking up the records

of that time he (Mr. Robinson) found a wonderful story of a young English civilian, who had given and done all he could to help the hungry thousands round about him. His name was Robert Cathcart, and the old cultivator was one of thousands who had shared in his graceful charity. This Robert Cathcart was emphatically a light shining in a dark place, for he lived in the bad old days of the East India Company. Orders came to him to preside at the repetition of prayers and attend the performance of rites to a heathen god. To his everlasting honour be it said that he absolutely refused to besmirch his soul with so foul a sin, and the Honourable Company had to get an official with an easier conscience and more elastic backbone to bow himself in the house of Rimmon. Cathcart was sent away, but died on the journey to Berhampur, at the age of twenty-eight; but he still lived in the memories of grateful thousands of the grandchildren of the people whom he blessed. The old cultivator, when near his life's end, was one of hundreds who had reason to call the Redeemer blessed through the example of that young Englishman. During a more recent famine a Mohammedan actually spent all he had in providing grain for his starving friends and neighbours. The memory of that hero breathed perpetual benediction, and many an anxious hour was lightened, and his heart filled with adoring gratitude to God for the infinite variety of ways in which He fulfilled Himself. "As that cultivator saw the vision of Christ in Cathcart, so in that famine-stricken village there was granted to me the vision of Christ in that brave swarthy Mohammedan." Mr. Robinson appealed to his audience to learn from another Indian proverb the lesson of "giving with a shining face."

The meeting was concluded with the singing of the Dology, and the pronouncing of the Benediction by the Rev. E. H. Jones.



LAST month was, as usual, a busy time for most of the great missionary societies. The Church Missionary Society has had the joy of announcing that the income for the past year has been the largest ever received. The previous year's deficit of £9,000 had been wiped out; the total amount received was £305,625, or £7,000 more than last year. The rapid development of the work, however, had resulted in an expenditure exceeding the available income by £20,000. But this deficit will be, doubtless, met by the coming Centenary Special Fund, towards which already £42,000 had been contributed. A very cheering fact is the increase in the number of missionaries supported by individual or associated friends from 146 to 317. The review of the year, read by the Secretary (Rev. H. E. Fox), was on the whole, a most encouraging one, although there were some dark shadows on it—as, for instance, in its reference to the trying and anxious time through which the missions in India, China, and Uganda had been called to pass.



### PROCEEDINGS OF THE BOARD.

*Board Meeting, April 19th, 1898.*—REV. THOMAS GREAR in the chair. Number of Directors present 89.

Offers of service were accepted (subject to their passing the usual examination) from Mr. P. L. McAll, B.A. (son of the late Rev. Robert McAll), whose medical course will be completed in June, and he was appointed to succeed the late Dr. E. P. Turner at Hankow; Mr. Henry Fowler, whose medical course will also be completed in June; and Mr. H. Ll. Willett Bevan, M.A. (son of the Rev. Ll. D. Bevan, D.D., of Melbourne).

The welcome to the Rev. R. Wardlaw Thompson was reported in the May CHRONICLE.

*Board Meeting, April 26th, 1898.*—REV. THOMAS GREAR in the chair. Number of Directors present 46.

The Directors welcomed home the Rev. Roger Price and Mrs. Price, from Kuruman, South Africa. The Acting Foreign Secretary reminded the Board that Mr. Price now stood fifth on the list of the Society's missionaries in point of seniority. He had given forty years of service of a very varied kind in South Africa, and would leave his mark upon the Bechuanaland Mission by his translation of the Old Testament into Sechuana. After a few words of greeting from the Chairman, Mr. Price said he was afraid a very sad time of distress and want was still before the natives of South Africa, but he believed the troubles would make them a stronger and better people. During the late rebellion, the native Christians, on the whole, remained true to their Christianity, and had shown an amount of self-sacrifice which had surprised even the missionaries.

Upon the motion of the Chairman, seconded by Mr. Arthur Marshall, the following resolution was adopted:—"That this Board desires to place on record its deep sense of satisfaction that during the protracted absence of the Foreign Secretary the home and foreign administration of the Society's affairs has been so efficiently maintained, and further desires to place on record its hearty appreciation of the ability, devotion, and zeal brought to their respective duties by the Rev. George Cousins, Acting Foreign Secretary, and the Rev. A. N. Johnson, M.A., the Home Secretary. The Board hereby tenders its cordial thanks to these friends and fellow-workers, and congratulates them on the safe return of their trusted and beloved colleague, whose counsel and co-operation are happily once more within their reach." The resolution was briefly acknowledged by Mr. Cousins and Mr. Johnson.

*Annual Meeting of the Board, May 3rd, 1898.*—REV. THOMAS GREAR in the chair. Number of Directors present 22.

The draft of the Annual Report was read and approved.

THE CONGREGATIONAL FIRE INSURANCE COMPANY, LIMITED.  
—The Directors of this Company met at the Memorial Hall, on 11th May last, Wm. Crosfield, Esq., J.P., presiding. Gratifying reports of rapidly-increasing business were presented, and among other things it was stated that, in the last three months, four claims had been made against the Company for fire losses at the following churches:—Pendleton, Manchester; Sleaford, Lincolnshire; Nuneaton, Warwickshire; and Rye, Sussex; and that in every case the full amount claimed had been paid, making the total number of claims against the Company since its foundation, seven years ago, 39.



*Notice to the CHRONICLE'S "Own Correspondents."*—  
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.  
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

### CHINA.

THE Rev. A. E. Claxton, of Chung ANOTHER STEP FORWARD. King, writes:—"I am glad to say that we have been able to go forward another step. We have now succeeded in getting a fairly satisfactory house at the city of Futsoa. We have, therefore, two out-stations on the banks of the Yang-tse, one thirty miles and one one hundred miles below Chung King. Between are a number of populous and busy towns on either bank, and, with a boat, accessible and convenient."

AN invitation was given to a Chinese gentleman, not professing Christianity, to send his children to a non-Christian school. He replied that he was well satisfied with the Christian school, for, although his two boys had been scholars only a short time, their improvement was such that they were like different beings. "When they are at home," he said, "they give themselves to prayer in the evening." The parents were surprised to find that the lads went to pray in the courtyard, and asked the reason why they did not pray in the house; the answer was that in the house the idol was present. Thereupon the parents spoke of removing the idol. May our Heavenly Father multiply such cases, then we shall be able to exist under the complaint that our rules are so strict it is needful to have another school. J. SADLER.

A GREAT LOSS. WE regret to hear that Dr. U. I. Kai who, since February of last year, has been house surgeon at the Alice Memorial Hospital, Hong Kong, died on March 25th, from plague. The Rev. T. W. Pearce writes:—"He was a Chinese Christian of a noble type, and reliable in character, exemplary in conduct, efficient in service. As a missionary I set a high

value on the quiet sympathy our friend had always manifested with evangelistic work. Highly educated natives, like Dr. U. I. Kai, know better than many of us the minds of their countrymen, and when such men enter, as he did, into the aims and purposes of the missionary, they are often the means in God's hand of opening a wide door and effectual for evangelistic work. We all feel deeply the loss which Dr. Gibsou and the hospital have sustained, and we share in the sorrow of the brethren at St. Stephen's (C.M.S) Church, to which the late house surgeon belonged. This is one of several reminders that the plague scourge again threatens seriously the health of the Colony. May God avert this calamity."

"WE have had a grand day to-day BAPTISMS AT (Suunday, March 6th)," writes Dr. Wolfen-  
CHIUNG KING. dale, from Chung King. "This morning we baptized five adults, and Mr. Liu, our evaugelist's, baby girl. One of them is my hospital assistaut. His father and mother have professed Christianity a long time, and now Wen-tsz-hsiang has to-day nailed his colours to the mast, I trust. All my five hospital assistants (medical students) are church members, and I try to make them sing, pray, and preach, as well as doctoring. They are to be medical evangelists to their own nation."

#### MADAGASCAR.

WE learn from the Rev. W. E. Cousins, ORDINATIONS. M.A., that the church at Ambohipotsy have, with great unauimity, chosen a second pastor to help Rainimanga, who no longer feels equal to the full duties of the office of pastor. The man chosen, whose name is Ramanitra, is, he believes, eminently suited for the position. He is an earnest Christian, a good preacher, and has a pleasant and conciliatory manner. The new pastor was to be ordained on March 27th. The Rev. C. Jukes sends the following interesting account of an ordination:—"A few Sundays ago we had a most interesting service at the suburban church of Ambanidia. Ramialisoa, a former evangelist in Betsileo, and a nephew of Andrianaivoravelona, the famous preacher, was publicly ordained to the pastorate of the church. Although not equal to his celebrated uncle, he is a man of considerable power, force of character, and ability. The large chapel was crowded with a most attentive and enthusiastic congregation. I had the pleasure of presiding on the occasion, and my friend Monsieur le pasteur Delord gave a suitable address to the people in French, which was interpreted by one of the preachers. The questions to the pastor were put by myself, and were replied to with great clearness, directness, and intelligence. The account of his conversion, and his reason for being a Christian, produced a very solemn impression upon the congregation, which I hope will bear fruit in other conversions. When I put the

question 'Why are you a Protestant?' there was breathless silence, and some of the timid ones thought it very imprudent on my part to ask such a question in public, while the slander of the Jesuits that Protestant means 'fahavalo,' or enemy of France, was still ringing in their ears. The pastor replied with wisdom and boldness. He began by asserting his perfect loyalty to the French, and affirmed his gratitude that under their rule the Malagasy are permitted to enjoy religious liberty. He then went on to say that in religion he took the Bible, especially the New Testament, and not the traditions of men, as his guide, and expressed his fervent loyalty to Christ as the *only* head and king of the Church. His words were brief, but to the point, and the effect produced in favour of Protestantism was probably greater than would have been from a number of sermons. Indeed, I had this in view in arranging the service. I then addressed a few words of counsel to the new pastor, and offered the ordination prayer. Some of the deacons then rose, and with a few graceful words presented him with a handsomely bound Bible. The young men followed with a gift of other books. Thus closed a service which was one of the most unique and interesting we have ever had, and which will long live in the memories of those who were present. For the first time in the history of the Amhanidia church the people are supporting their pastor, and I quite anticipate for him a large measure of success in his work."

BOTH Mr. Cousins and Mr. Jukes write HOPEFUL NEWS. hopefully on other grounds than the foregoing. Mr. Cousius has been cheered by signs of fresh life in the Young People's Society. "For several months past we have been receiving new members. I now get at my Wednesday afternoon meetings, which are followed by a Bible-class, as many as sixty. For a long time the average was twelve or fifteen. Twenty-five of the newcomers are lads and young men from Mrs. Sharmau's Home." Mr. Jukes says:—"The door to a large part of my district, closed to me for several months, has been happily opened ouce more, largely through the influence of the Deputation during their all too brief visit to this country; and I have spent as much time as I can in visiting the distant villages. I will not venture to tell you of the distress that I witnessed, and the heartrending stories to which I listened. Everywhere the people welcomed me with delight. The French officers were polite, and I am bound to say that, so far as I could judge, they are trying to be just and absolutely impartial in religious matters—greatly to the chagrin of the Jesuits. The people are gradually gaining confidence and coming back; but it must be a slow process after the reign of terror through which they have recently passed. There is no doubt that the vast majority of the Ilovas—a fact which I hope the French are beginning to recognise—are Protestant by preference."



## INDIA.

THE Mission Workers' Convention at WORKERS' Mirzapur, in March, was a great success, CONVENTION. both as regards numbers and spiritual uplift. We had some most profitable gatherings, and all our workers went away feeling, I believe, that it had been good to be there. There were over eighty altogether from our five stations—even distant Dudhi contributing its quota in the person of J. Henry, the catechist, and Balok, one of the Christian teachers. The meetings lasted for two days—three meetings each day. The papers read and the discussion and remarks that followed were all practical and helpful. The programme was in Hindustani, as were all the papers and speeches, but it may interest you to know what the subjects were on which we spent two pleasant and profitable days. Each day was begun by a prayer meeting at eight o'clock, the one on the 9th being a general one for all the workers, while on Thursday morning we had separate meetings for male and female workers, and in these experience and prayer were mingled, and most helpful meetings they were. At eleven, on the 9th, Miss Stevens read a paper on the responsibilities of Christians and the duty of being watchful to fulfil those responsibilities. After some discussion a second paper was read by one of the Benares catechists on the duties of Christians in relation to drinking, gambling, and Sunday traffic and travelling—a paper which elicited many wise and helpful remarks from some of our more experienced workers. In the evening we had a social meeting, and after tea, cakes, and native sweetmeats, a question drawer was opened, and a profitable time was spent in answering the really practical and thoughtful questions which had been previously sent in in writing. On Thursday, at eleven, Miss Marris read a paper on the difficulties and hindrances of Christian workers. This was followed by a paper on the duty of workers to cultivate personal holiness, by Mr. Theobald, and the meetings were brought to a close by a united communion service—a service we all enjoyed.

D. HUTTON.

I HAVE recently returned from a most AN INTEREST- interesting tour, extending to about six ING TOUR. weeks. During the tour I have baptized thirty-one persons who had been carefully preparing for some months, and I also opened a school at Erode. In the Erode talug a good work is beginning. In one village I spent a most interesting time with a number of caste people, who are evidently sincere Christians. I hope before the end of the year they will take a bold stand for Christ. They are people of importance in the village and neighbourhood, and so, when once they declare themselves to be Christians, although there will be severe opposition at first, in a short time there will be many accessions.

A. W. BROUGH.

## ECHOES FROM THE HOME CHURCHES.

THE Norwich and Norfolk Women's Auxiliary to the L.M.S. held its third Annual Meeting in April. This united auxiliary, formed during Centenary year, has provided a happy bond of fellowship in work between the women of the various churches. The city membership now stands at 159, and that in the county at about 90. Quarterly meetings have been held, one during the anniversary week of the London and Baptist Societies, when Mrs. Bacon, of Gooty, and Miss Thatcher, of Orissa (B.M.S.), gave addresses. Other forms of service have been heartily taken up—twenty Chinese cartoons from the China Inland Mission have been painted; magazines and other missionary literature have been circulated; thirty-six homes have been supplied with books from the Watchers' Band Library, and addresses have been given to various Societies of Christian Endeavour and Mothers' Meetings. In two of the churches monthly prayer meetings for women have been held, and during November there was a united Hour of Prayer, in connection with the women's "All Day" at the Mission House. Perhaps the most interesting development of the work has been its extension into the country churches, begun eighteen months ago, and still far from completed, but with much to cheer and encourage. Nine branches have already organised and others are in process of formation, whilst elsewhere a corresponding secretary has been in several cases appointed to act with the Central Committee in circulating literature, and help by other available means to deepen interest in foreign missions. Most of these little country branches hold monthly meetings for prayer; some are preparing garments, dolls, &c., for India; by others the new missionary picture boards have been fixed in lobby or schoolroom, and tell each month a fresh, silent story to the eye. Members have been gained for the Watchers' Band, two new branches of which have been started, and it is hoped others will follow. To most of the country centres Norwich members have gone out, two and two, to take part in the inaugural or annual meetings, and the link thus formed has been of real interest and value even apart from any fresh stimulus given to foreign missions. "Read, Pray, Work," has been the members' watchword. They undertake "to be on the watch for opportunities, however small or humble, and to use them prayerfully." And if this ideal of membership has been but partially realised, it has at least been found a benefit in many directions to be thus organised for united service.

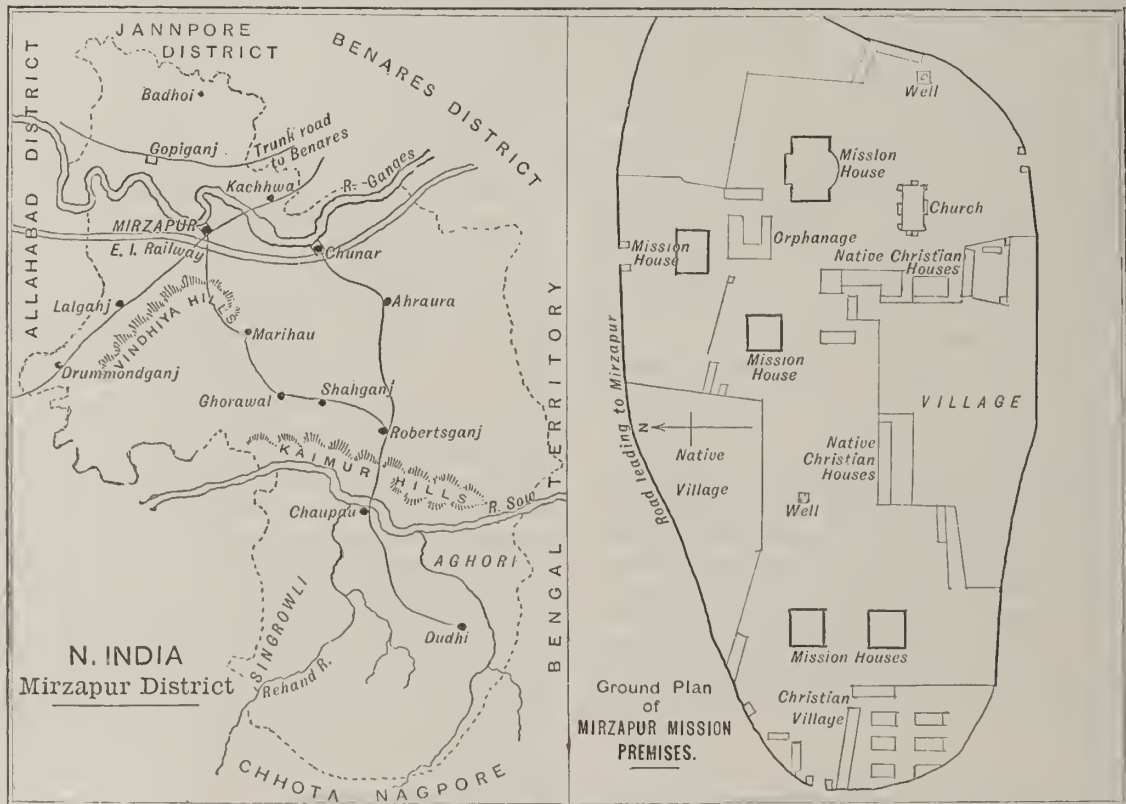
THE Wesleyan Foreign Missionary Society report for the year, as given by the Rev. F. W. Macdonald at the Exeter Hall annual meeting, is a very bright and encouraging one. The ordinary income was £3,600 in advance of the previous year. The total annual income, home and foreign, was £132,227, and the expenditure £131,266. Another cheering feature in the year's history was a widespread desire for extension, which had led to the creation of a special fund, resulting in the sending out two additional missionaries to India. Others are to follow as circumstances allow.

## OUR MISSIONARY DISTRICTS.

BY THE REV. D. HUTTON, OF MIRZAPUR.

**T**HE Mirzapur district. But where is Mirzapur? If the kind reader will follow with his finger the windings and turnings of the Ganges from Calcutta, on and on, past the sacred city of Benares, he will come, about forty or fifty miles further up the river, to Mirzapur (the city of the prince). At one time Mirzapur was a much larger and more important place than it is now. Still, even now, when compared with some well-known towns in England and Scotland, it would

umberland put together; it covers far more ground than the six counties of South Wales; or, leaving out Roscommon, it is as large as the whole of Connaught, in Ireland; and very little less in size than the nine southern counties of Scotland. The population, however, is small in proportion to the size of the country, for the southern part of the district is covered with ranges of low hills where there is little, if any, cultivation, and there are forests stretching in some places for miles and miles, with only a village here and there. In the aggregate the population amounts to nearly a million and a quarter, but the bulk of the people



not be considered an altogether unimportant place. Its population of 84,120 is not more than a third of that of its far more famous neighbour Benares, yet Mirzapur has a great reputation in India for brass cooking-vessels, and the fame of its carpets, rugs, and shellac (used in making varnish and sealing-wax) has spread into the most civilised countries of the world. But if the city itself is not so large as some better-known places in India, the district is one of the largest in the north of India, and more than five times as large as the district of Benares. It contains an area of 5,323 square miles—that is, it is nearly as large as Yorkshire; larger than Lancashire, Cumberland, and North-

live in the country, along the banks of the Ganges. Well, what is our Society doing in this great district, and are there missionaries of other societies working among so many people? At Chunar and Ahraura (which you will see on the map) the Church Missionary Society have a few native Christians, under the charge of native agents; but, for the rest, our Society has all the district to itself. What a huge field, and what a solemn responsibility! But what are the means employed to evangelise this big district, and how many stations has the Society in this wide stretch of country? In the map only a few of the names of the 4,355 towns and villages of the district have been marked, and it



is only in three of them—Mirzapur, Dudhi, and Kachhwa—that the Society has agents located, although, of course, something is done in the cold season—November to March—to preach the Gospel in as many more of them as possible.

Perhaps the most outstanding feature in the Mission at Mirzapur is the orphanage for girls. This last terrible year of famine has brought us many additions to the inmates of our orphanage. There are now about 130 girls—some fine well-grown girls of ten and twelve, but most of them little tots of five and six, and all looking healthy and happy. You can imagine what a string of them there is as they go out in the evening two and two for a walk. For some of these orphan children the Government make a small monthly allowance, but it is no small responsibility to the ladies of the mission to have to provide food and clothing and medicine for all these little ones, besides the duty of educating and training them in Christian truth and character. Then there is the Boys' High School, right in the heart of the city, with over 300 Hindu and Mohammedan pupils. One thing always astonishes a visitor who comes to have a look at the school—that is, the number of grown-up young men in the higher classes. All, or nearly all of them, are married; that, perhaps, helps to make them so intent and diligent in their studies; while at the same time the remembrance of that fact makes the missionary all the more anxious that they should profit by the religious instruction which they receive daily. There are two pretty churches in the Mirzapur Mission; one in the mission compound, in which all our Christian services are held, and the other in the city, where, on the week evenings, services are held for non-Christians.

Twelve miles away, on the road between Mirzapur and Benares, is our new station of Kachhwa, where, a couple of months ago, after the building of house hospital and dispensary had been finished, Dr. Ashton had a sort of dedicatory service, in which interesting service, besides a great gathering of non-Christians and our native Christians from Benares and Mirzapur, our friend Mr. Wills, of Bristol, took part (see CHRONICLE for March). We pray that the new Medical Mission at Kachhwa may bring healing and rest to many and many a Hindu and Mohammedan fellow-subject.

Then far away, right at the south-east extremity of the district, is our third station, Dudhi, 100 miles from Mirzapur. There we have a catechist and nearly 100 native Christians, many of whom belonged to the aboriginal tribes, living among the hills and forests that are so interesting a feature of that part of the district. There is a fine house, but alas! no European missionary. The Mission-school is the best in that part of the country; and the neat church did not cost the Society a penny, all the money having been contributed and collected by the people and friends of the Mission. Such is the large parish occupied by our Society in Mirzapur. Pray for the prosperity of the work.



PANDITA RAMABAI is now visiting America for the furtherance of her work for the child widows and women of India. In view of the fact that many American women have declared that it is not religion, but education, that Hindu women need, Ramabai has taken ground that will be eminently satisfying to some of her former critics in England and America. "I used to consider myself," she says, "simply an educator. I now declare myself no more an educator, but a missionary."

THAT sister society of our own, the British and Foreign Bible Society, is able to report a year of steady progress and increase. The Society has now 5,600 auxiliaries and branches in England, and 1,860 abroad. The 600 colporteurs employed in foreign work had circulated over a million copies of portions of Scripture, and 500 native Christian Bible-women had been supported in connection with 30 different missionary societies. The circulation of Bibles, Testaments, and portions of Scripture in the past year had reached the record total of over 4,387,000 copies—an increase of more than 600,000 copies on the previous year, and 181,120 beyond the largest total ever announced at any previous anniversary. The issues from the Bible House in London for the year ending March 31st, 1898, were 2,073,467—an advance of 292,474 copies on those of 1896-7. Of this increase, 255,576 copies were in English. The issues abroad, which were included in the present totals, were 318,545 in advance of those announced last year. From its foundation in 1804, the Society had issued over 155½ million copies in more than 340 different languages. The total income for the year was £227,749.

A MISSIONARY lady, Mlle. Cochet, writes from the Lessouto: "Poverty will be sadly felt here this year; the harvests have entirely failed; literally nothing has grown on account of the extreme drought; and, to crown all, the locusts have come back, and will carry away everything which has resisted the heat of the sun. I have never known a year like the one which has just passed. And if God does not come to our help, we do not know how we shall subsist ourselves. May He in His mercy take pity on this people, whom He has delivered so often."—*Journal des Missions Évangéliques.*

M. BENEZECH, writing from the Betsileo country, says of Sahavondronina: "This village astonishes me. Not a single person here has gone over to Catholicism. I could not believe it. I made inquiries many times; it was true. This little church has remained standing in the midst of so many ruins. There are twenty-four scholars in the schools, and forty-five adults at the Sunday services. And there is no pastor! The evangelist who has the care of the church dwells at four hours' distance, and she is a woman! She is the teacher; she has been and is the pillar of this little church. She appears to be a woman of ability, very intelligent and laborious, in which she is superior to many of the teachers, who have not been able to shake off the original vice of the Betsileo, idleness."—*Journal des Missions Évangéliques.*

## PERSONAL NOTES.

**CHINA.**—Miss Kerr, of Yen San, expected to sail from Shanghai on April 9th, and to reach England by the beginning of the present month.—Dr. Sewell McFarlane reached Adelaide at the close of March, after “one of the pleasantest trips” he has ever enjoyed. His deputation engagements will keep him in Australasia until October 10th, and he hopes to reach London about November 22nd.—“We have been very flat in the hospital since the Chinese new year,” writes Dr. Smith, of Tientsin, “and I could not make out the reason. Last Friday evening, at our usual weekly prayer meeting of the hospital assistants, we just prayed to God to do the thing for us which all our striving seemed to fail to do. The result is that since then sixteen patients have given in their names as inquirers. There are many joining the churches in some of the adjoining country districts. It is most refreshing to hear the testimonies of some of the missionaries at our united monthly prayer meeting.”

**INDIA.**—The sum of over Rs.180 was gained in scholarships by seven (not by one only, as stated in last month's CHRONICLE) of Miss Webster's scholars in Calcutta.

**MADAGASCAR.**—M. Escande, of the French Protestant Mission, Fianarantsoa, has favoured us, through Mr. Evan Spicer, with extracts from a letter addressed by one member of the Mission to another, containing very kindly references to the work of the Rev. J. and Mrs. Pearse, whose district of Isandra has been handed over to the French missionaries. Mr. Pearse had been travelling with M. Benezeh to say good-bye to his “parishioners,” and M. Benezeh said in his letter, “I cannot help feeling very sad in realising that the Betsileo work is going to lose such a man.” M. Benezeh is convinced that the English will be able to work in Madagascar as much as the Jesuits. Mr. and Mrs. Pearse have, he avers, exercised a great and Christian influence. Mr. Pearse “has a very special talent in speaking the language. His hearers listen to him with the greatest pleasure. He is a popular and distinguished author, who knows how to lead others, and who has the power of attracting men by his energy and indomitable activity. In their relations with the Malagasy, Mr. and Mrs. Pearse have gained all hearts by their goodness and amiability, and the circumstances which necessitate their departure must be profoundly regretted. It is with very sad hearts that they leave, although their age would permit them to be superannuated. They do not say much about it. They do not show much of what they feel. The same happy smile always is seen on their faces, but we know that this departure is tearing the souls of these ardent missionaries. Mr. Pearse is indefatigable in his efforts.” Mr. Pearse introduced Mr. Benezeh to the people, and recited several striking mottoes, which he made the children and their parents repeat several times—viz., “Have confidence in France; love her; listen to and obey her commands”; and, in addition, he made several eulogistic remarks about France. “My own countrymen,” adds M. Benezeh, “could not have spoken better, and one feels, although his words were so strong, they were undoubtedly sincere.”

**AFRICA.**—The *Reporter* of the British and Foreign Bible Society announces the appointment of the Rev. T. F. Shaw, for

a period of two years in the first instance, to the sub-agency of East Africa. “Mr. Shaw has done many years' missionary work in Urambo, East Africa, and has translated three Gospels (of which two have been issued) into Nyamwezi for this Society. He will, it is hoped, be able to greatly extend the work of the Bible Society in the important district assigned to him. It is a matter for inquiry and careful consideration, on his arrival, whether his headquarters should be at Mombasa or at Zanzibar. A small committee of Church Missionary Society missionaries at Mombasa has hitherto acted as a consultative body for the sub-agent, and will doubtless kindly continue to do so. The post is at present subordinate to the Society's agency in Egypt. In time it will fall to Mr. Shaw to be the chief medium for supplying the Church Missionary Society's missions in the Uganda and Toro territories, as well as the various coast missions, with vernacular Scriptures. A great field is before him, and the Committee trust that the blessing of God will very manifestly rest on this important branch of the Society's foreign work, and on him to whom its administration has now been entrusted.”

## WEEKLY PRAYER AND PRAISE MEETING.

WE urgently invite attention to this meeting which affords a special opportunity for pleading with God on behalf of the work of the Society. Will members of our London churches and of the Watchers' Band come at least occasionally, and so strengthen the hands and encourage the hearts of the workers both at home and abroad?

Thursdays, 3 to 4 o'clock.

## ANNOUNCEMENTS.

### ARRIVALS.

REV. ALBERT PEARSE, MRS. PEARSE, and two daughters, from NEW GUINEA, per steamer *Ophir*, April 30th.

MRS. BEGG and two children, from CALCUTTA, NORTH INDIA, per steamer *Manora*, May 9th.

DR. FAHMY, MRS. FAHMY, and three children, from CHIANG CHU, CHINA, per steamer *Borneo*, May 12th.

### BIRTH.

DAUNCEY.—On March 6th, at Bournemouth, the wife of the Rev. H. M. Dauncey, of Delena, New Guinea, of a son.

### DEATHS.

HALL.—On March 1st, at Dunedin, New Zealand, the Rev. George Hall, formerly missionary in South India, aged 73.

MACFARLANE.—At Kodaikanal, Pulhail Hills, South India, of malarial fever, on the 27th April, Agnes Stuart, wife of the Rev. G. H. Macfarlane, Cuddapah, born at Arbroath, Scotland, October 8th, 1862.

MILNE.—On April 25th, at Brighton, Frances Williamina, the widow of the late Rev. W. C. Milne, of China, in her 73rd year.

EDGE.—On May 2nd, at St. Leonards, Sarah Ann, the widow of the late Rev. J. C. Edge, of Hong Kong.

## TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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